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THE NECESSITY OF GURU

**His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada**

One cannot become a devotee by one's personal endeavor. Just like some rascals say, "What is the use of accepting a guru?" Of course, they have got very bad experience. Who is ācārya? Ācārya means one who has received Vedic knowledge through the paramparā system. *Evam paramparā-prāptam imam rājarṣayo viduḥ.* He is ācārya. An ācārya cannot be manufactured or self-made. He must come in disciplic succession. One who is under the shelter of an ācārya, he knows things. Krishna recommends that if you actually want to have real knowledge then you must worship the ācārya, ācāryopāsanam. This is the Vedic system. *Tad vijñānārtham sa gurum evābhigacchet.* It is not that, "If I like I can go to a guru, and if I don't like I can study books at home and learn everything." No, that is not possible. It is practical. Just like if you purchase a medical book, study at home, and then begin to practice, you will be called a quack. The government will not recognize you. You will not get the practitioner's registration. Unless you have passed through the medical college and had



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your medical examination you will not be accepted, even if you say, "I have read all the books." Similarly, someone may say, "I have read *Bhagavad-gītā* a hundred times." But if you ask him what is Krishna he cannot say because he has not approached the ācārya. This is the difficulty. He might have read *Bhagavad-gītā* a thousand times but he will not understand a single word because he has not approached.

Therefore Vedic literature says, *tad vijñānārthaṁ sa gurum evābhigacchet. Abhigacchet.* This word is used when the sense is “you must”. It is the *vidhilin* form of the verb. “You must. There is no excuse. You cannot learn.”

Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam. “ut” means *udgatam*, transcending. “*Tamam*” means this material world. This material world is *tama*, darkness. If you are interested in *uttamam*, the subject matter that is transcendental to this material world, the spiritual world, then, *tasmād gurum prapadyeta*, you must surrender to a *guru. jijñāsuḥ śreya uttamam*, you must inquire. Not ordinary inquiry, ordinary *jijñāsuḥ*. It is not like going to the market, “What is the rate of this share? What is the rate of rice? What is the rate of *dāl*? Not that kind of *jijñāsuḥ. Brahma-jijñāsuḥ. Athāto brahma-jijñāsā.* This human life is meant for inquiring about brahman, spirit, not this rice, *dāl*, share market. *Jijñāsuḥ śreya uttamam* — To learn what is the highest perfection of life one must approach a guru. It is not just a fashion, “I have made my guru, such and such swami.”

What have you learned? You cannot learn because you do not know how to inquire, neither does the guru you have met know how to reply. Such kind of guru and disciple will not help. The disciple must be serious to understand spiritual subject matter. That is knowledge, *brahma-jijñāsā*. One who is inquisitive to know about the absolute truth must approach a guru. That is *jñāna*. *Jñāna* means *brahma-jñāna. Ahaṁ brahmāsmi.* Thinking “I am American” is not *jñāna*. It is *ajñāna*. “I am Indian.” “I am Brahmin.” “I am black.” “I am white.” “I am fat.” “I am thin.” These are all *ajñāna*, ignorance. You are neither fat, nor thin, nor black, nor white, nor American. You are spirit soul. You have to know that *ahaṁ brahmāsmi* — “I am spirit soul. I am the eternal servant of Krishna.” That is knowledge. And for this knowledge you must approach guru, *ācāryopāśanam.* ॐ

— Lecture on *Bhagavad-gītā* 13.8-12. Mumbai. 5 October 1973.

WHY SADHU-SANGA IS RARE

From *Srila Bhaktivinode Thakur's*
Jaiva Dharma, chapter 7

Yadava Das: Revered master, you speak of association with devotees, but devotees also live in the material world. They also suffer in the material world. How is it possible that they can deliver other souls?

Ananta Das: Devotees live in the material world. Still, the material world that is their home is very

different from the material world that is home to the souls bewildered by *māyā*. Looking at them from the outside, these worlds seem to be the same. But within they are very different.

sādhū-gaṇa ciradina jagate āchena, kevala asādhū-gaṇa tāhādīgake cinite pāre nā baliyā, sādhu-saṅga durlabha haya

There are always *sādhus* in this world, but because non-devotees cannot recognize them, their association is rare. ॐ

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HOW DO WE RECOGNIZE AND FIND A GURU?

Srila Bhaktisiddhanta Saraswati Thakur

Question: How will I be able to recognize someone as a bona fide spiritual master?

Srila Bhaktisiddhanta: When you make judgments based on your own intelligence, that such and such a person is guru, you are in fact projecting the qualities of guru on him. Such a person is never truly the guru. In such cases, you are thinking that the guru is somehow under your control, or within the purview of your sensory knowledge. When Krishna himself decides to



Unknown artist

Kīrtana of Mahaprabhu and his associates

send you someone to act as your spiritual master, that person will be manifest before you as the *mahānta-guru*.

Question: How will I find a bona fide guru?

Srila Bhaktisiddhanta: The Supreme Lord acts as guru in two ways: as the *caitya-guru* within the heart, and externally as the *mahānta-guru*, a pure devotee. If I am sincere, then the Lord reveals the *mahānta-guru* to me. We can go to a thousand different people with a petition in hand, but until the one person who can approve our application approves it, we get nowhere. The Supreme Lord is that person. Why he does or does not approve our request is something we cannot fathom. He is not a field laborer working in our personal garden. We have to be patient and wait. In the meantime, we should prepare ourselves by cultivating a service attitude and trying to eliminate extraneous desires. If we pray sincerely for the Lord's blessing, then he will graciously bless us. Through his grace we will find a bona fide spiritual master.

*kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane*

When Krishna decides to be kind to some fortunate soul, then he personally directs that person from within as the Supersoul and from without as the spiritual master. (Cc. madhya 22.47) ❧

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SADHUS ARE ALWAYS PRESENT

Sri Srimad Gour Govinda Swami Maharaja

Many say that no *sādhū* is available. “I cannot see a *sādhū*, I cannot find a *sādhū*.” But Bhaktivinoda Thakura and other *ācāryas* have said, “If there were no sun and moon, how could the world go on? Similarly, if there were no *sādhūs*, how could Krishna's world go on?”

We have defective vision. Because we cannot see *sādhū*, therefore we say, “No such devotee is present.” But that is not correct. *Sādhū* is always there. But how can you see a *sādhū*? You cannot see a *sādhū* with your eyes. No. You see a *sādhū* through the ears. A *sādhū* never speaks anything but *kṛṣṇa-kathā*. He is completely Krishna conscious and he is always with Krishna. He is fully joyful, and as soon as he opens his mouth *kṛṣṇa-kathā* comes out like the flow of a river. By these symptoms you can understand, “He is a *sādhū*. He only speaks *kṛṣṇa-kathā*.”

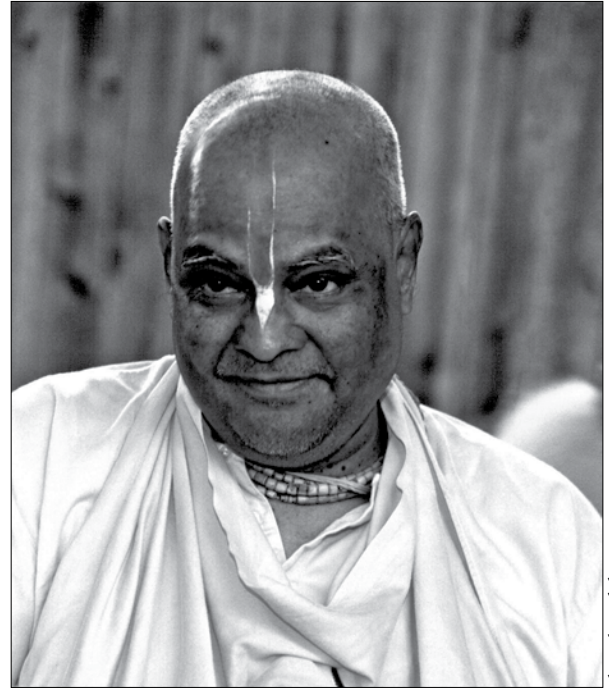


Photo by Adidev Das

Sri Srimad Gour Govinda Swami Maharaja

One should develop greed, “How can I associate more and more with a *sādhū*?” Prahlada Maharaja, Dhruva Maharaja, and all exalted personalities have asked only for this. “O Lord, please give us *sādhū-saṅga*.” The Prachetas also asked for that boon. When Lord Vishnu offered, “What benediction do you want?” they said:

*tulayāma lavenāpi na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ*

“O Lord, we are residents of this *martya-pura*, this earth planet where there is birth and death. What boon is there for us? The only boon is *sādhū-saṅga*. There is no other boon. Even one moment's association with such a *sādhū* cannot be compared to the attainment of heavenly opulence or even liberation.” (*Bhāg*. 4.30.34)

By getting *sādhū-saṅga*, you get everything. You will develop pure *bhakti* and thereby you will get Krishna. This is the only greed that should be developed. Develop such greed! Then Krishna, who is there in your heart, will fulfill your desire.

*sādhū-saṅga kṛṣṇa-nāma ei-mātra cāi
saṁsāra jinite āra kona vastu nāi*

Jagadananda Pandit has said, “This is the only requirement. How can I get real *sādhū-saṅga* and chant the name of Krishna?” [*Prema-vivarta* 6.13] Then I will be able to very easily cross this dreadful ocean of material existence and go back home, back to Godhead. ❧

— From a lecture in Accra on 20 January 1996.

A PITEOUS PLEA TO NITAI

The Medieval Poet Krishnadas

(Refrain) jaya jaya nityānanda rāya
aparādha pāpa mora tāhāra nāhika ora
uddharaha nija karuṇāya

O Lord Nityananda Ray! Glory, glory to you! Please do not think of my sins and offenses but kindly deliver me.

āmāra asata mati tomāra nāme nāhi rati
kahite nā bāsi mukhe lāja
janame janame kata kariyāchi ātma-ghāta
atae se mora ei kāja

My heart is very sinful. It is not attracted to your holy names. I do not like to speak of these things. Shame fills my mouth. In how many births after births did I kill any chance to make spiritual advancement? That is why I am in such a state.

tumio karuṇā-sindhu pātakī janāra bandhu
ebāra karaha yadi tyāga
patita-pāvana nāma nirmala se anupāma
tāhāte lāgaye baḍa dāga

You are an ocean of mercy! You are the friend of the sinners! If you abandon me now, then your peerless and glorious reputation as *patita-pāvana* (purifier of the fallen) is only a great trick.

pūruve yavana-ādi kata kata aparādhi
tarāicha śuniyāchi kāṇe
kṛṣṇadāsa anumāni thelite nāribe tumi
yadi ghrṇā nā karaha mane



Sri Nityananda Prabhu

How many *yavanas* and other offenders have you already delivered? With my own ears I heard how you delivered them. It is the firm conclusion of Krishnadas that if in your heart you do not hate me then you will not push me away. ॐ

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ALWAYS PRESENT

Padma Purāṇa 6.2.81

saṁsāro vaiṣṇavādhīno deva vaiṣṇava pālītāḥ
ahaṁ ca vaiṣṇavādhīnas tasmāt śreṣṭhas ca vaiṣṇavāḥ

[Krishna to Arjuna:] “The whole world is under the care of the *vaiṣṇavas*. All of the demigods are supplying heat, light, air, water, etc., due to the support and nourishment of the *vaiṣṇavas*. I, myself, am dependent on the *vaiṣṇavas*. Therefore, *Vaiṣṇava* is the highest position of all.” ॐ

— Translated by Matsya Avatar Das. From the Nag Publishers edition. 2003. Delhi. Sanskrit.

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- **PRAYER TO THE ASTA-SAKHIS AND MANJARIS**

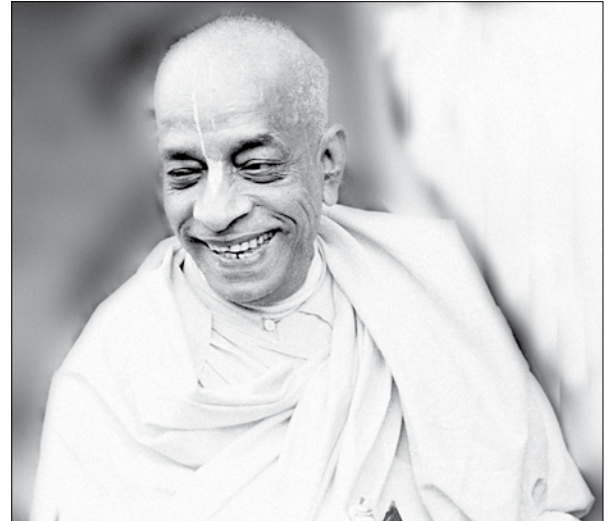


PERFECTION OF MANTRAS

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

In continuation of my yesterday's letter, which I hope you have duly received by this time, and with reference to your request of submitting the way of powerful mantra for broadcasting all over the world, I beg to inform you further that in every mantra the prefix *namaḥ* is generally added. Just for example you said the other day *namaḥ śivāya*. This mantra includes the holy name of Lord Shiva. 'na' means negation and 'maḥ' means false ego, *ahaṅkāra*. Therefore, *namaḥ* means surrendering to the name Shiva. In other words, *namaḥ śivāya* means to accept the supremacy of Lord Shiva. Therefore the conclusion is that in mantra the name of the deity is unavoidably amalgamated. By the *ṛsis* such as Narada, the mantra is surcharged with spiritual power like copper is electrified by magnetic force. The alphabets become surcharged. All mantras indicating the transcendental holy name of God or Godhead, are to be understood in that way.

Just as we have experience in the material world of physical wave vibrations, when we chant the mantras as they were presented by the authorities they help communication with the Personality of Godhead by the sound waves. By chanting mantras one can spiritualize



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

the whole existence, just like heat causes spherical objects to expand. *Mantra-siddhi* means complete liberation. Therefore, there is no difference between the holy name and mantra. "Man" means mind and "tra" means deliverance. That which delivers one from mental speculation is called *mantra*. *Mantra-siddhi* is to transcend the gross and subtle mental plane. In this age, all the mantras that can help us in reaching perfection up to the plane of Godhead have been concentrated into *hari-nāma*. We find therefore in the

Bṛhan-nārādīya Purāṇa [38.126] a particular stress on *hari-nāma*, which is stated as follows, *harer nāma harer nāma harer nāma eva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. (Letter to Padampatiji, 7 May 1957.)

I am so glad to learn that you are now getting the fruit of chanting Hare Krishna. Hare Krishna is so nice that it clears the dirty things from the mind of the devotee and the more one is used to chanting the holy name offenselessly the more one develops love of God, forgetting all material nonsense. It is my duty to deliver you the right thing in right earnestness, and it is the duty of the receiver to act in the standard spiritual regulation. When you left us I simply prayed to Krishna for your return to Krishna consciousness because that was my duty.

Any good soul who approaches me once for spiritual enlightenment is supposed to be depending on my responsibility to get him back to Krishna, back to home. The disciple may misunderstand a bona fide spiritual master, being obliged to do so under pressure of *māyā*'s influence. But a bona fide spiritual master never lets go of a devotee, once accepted. When the disciple misunderstands a bona fide spiritual master, the master regrets his inability to protect the disciple, and sometimes he cries with tears in the eyes. We had an experience while my Guru Maharaja was alive. One of his disciples who had accepted *sannyāsa* was one day forcibly dragged away by his wife. My Guru Maharaja lamented with tears in his eyes, saying that he could not save that soul.

We should always therefore be careful in the matter of being attacked by *māyā*'s influence, and the only way to guarantee that is to chant Hare Krishna offenselessly. The greatest offense is to defy the spiritual master and act sinfully on the strength of chanting. If a man thinks that chanting will save him from all kinds of sinful reaction deliberately committed by him, then he becomes the greatest offender. By chanting Hare Krishna we become free from all sinful reaction, but that does not mean that we should deliberately commit sin and try to counteract it by chanting. (Letter to Umapati, 23 November 1967.)

VAISHNAVAS AND VARNASRAMA

Srila Bhaktivinode Thakur
Jaiva Dharma Chapter 7

Yadavadas: O revered master, householder devotees live under the shelter of the *varṇāśrama*

system. If such a *grhastha* gives up *varṇāśrama*, can he be a *vaiṣṇava*?

Anantadas: Ah! *Vaiṣṇava-dharma* is very broad and generous. It is also known as *jaiva-dharma*, the religion for all living entities. Every human being is qualified to follow the *vaiṣṇava-dharma*. Even outcastes may embrace *vaiṣṇava-dharma* and live as householders. For them there is no *varṇāśrama*. They who break the *varṇāśrama* rules of *sannyāsa* may, by associating with devotees, attain pure *bhakti*. Then they can be householder devotees. For them there are no rules of *varṇāśrama*. They who because of their misdeeds have left the *varṇāśrama* system may still, along with their children, take shelter of pure *bhakti* in the association of devotees. Then they are householder devotees but they are not part of the *varṇāśrama* system. Householder devotees are of two kinds: Those who follow the *varṇāśrama* system, and those who do not follow the *varṇāśrama* system.

Yadavadas: Of these two, which is the best?

Anantadas: He who has more devotion is the best. If neither has any devotion then according to the material point of view the follower of *varṇāśrama* is better because he is pious and the other is an outcaste. However, from the spiritual point of view they are both degraded for neither has any devotion. ❧

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THE UNAUTHORISED GAURA-NAGARIS

Srila Bhaktisiddhanta Saraswati Thakura

The worship with awe and reverence performed by neophyte devotees who follow the regulative principles and aspire for mundane fame cannot be accepted as transcendental. The execution of regulative devotional service with a desire for mundane fame is only an indirect worship of the personal Godhead. Even though the objective of worship with awe and reverence is Krishna, it is not the same as worship in the mood of sweetness mixed with faith and pure love.

There are differences in worship in terms of the understanding of the goal of life, the realization of the goal, and the nature of the goal. One cannot ignore these different grades and considerations. Although the Supreme Personality of Godhead is the



Krishna and the gopis

Absolute Truth, the truth of his existence is initially incomprehensible for a neophyte devotee. Since a neophyte devotee maintains a connection with the three material modes of nature, his conception of the Absolute Truth is incomplete. But a devotee who follows the path of pure devotional service establishes an eternal relationship with the Supreme Personality of Godhead and Absolute Truth.

Neophyte devotees who follow the regulative principles and worship the Lord with awe and reverence cannot understand that the opulence of the Absolute Truth is a manifestation of the Supreme Personality of Godhead's energy, and thus they are unable to enter into the path of attachment and sweetness.

Because of this defect, some of them fail to accept the Supreme Personality of Godhead, Lord Krishna, the son of King of Vraja, the cause of all causes, and the original Personality of Godhead, as the only source of all forms of Godhead. Because neophyte devotees have not properly heard from a bona fide spiritual master, they base their conception of Godhead on his *vaibhāva-prakāśa*, his opulent and all-powerful feature as the Absolute Truth.

No one has the right to drink even a drop of nectar from the ocean of the transcendental mellows of Lord Krishna's pastimes without the mercy of the daughter of King Vrishabhānu. That is why, due to lack of subordination to the *gopīs*, Lakshmi and her descendants, the followers of the *Śrī Sampradāya*, have no right to see the beauty of the service of Sri Radha-Govinda. Due to a lack of this understanding, the unauthorized *sampradāya Nāḍīā-nāgarī* is bereft of the service of Sri Gaurasundara, whom they accept as an incarnation of Krishna's *vaibhāva-prakāśa*, and they try to establish themselves in the imaginary position of *Gaura-nāgarī*. This group of *gaura-nāgarīs*, who are situated in mundane *rasa*, think of themselves as beyond the concocted mundane *rasa* by establishing Gaurasundara as separate from Lord Krishna, who is the shelter of *mādhurya-rasa*. On the pretext of serving Krishna, they become busy in the service of Gaurahari's *vaibhāva-prakāśa*, Lord Narayan.

The dim reflection of *mādhurya-rasa* is *svakīya-rasa*, and so it is simply another form of *dāsyā-rasa*. Many people make a mistake by accepting Lord Narayan's pastimes with his legitimate wife as *mādhurya-rasa*. Those who have actually followed *Śrī Caitanya-caritāmṛta* are situated in *ujjvala-rasa*, which is hundreds of thousands of miles away from such illusion. They know that the reflected *mādhurya*-like *svakīya-rasa* is pure *dāsyā-rasa*. In *dāsyā-rasa*, a mood of awe and reverence, respect, following of rules and regulations, and a lack of pure love and devotion are prominent in the heart of the servant. In *ujjvala-rasa*, instead of these above-mentioned moods being prominent, the devotees who are fully inclined to Sri Gaurasundara, who is eternal and full of knowledge and bliss, who is the embodiment of sweetness, and who is the personification of magnanimous pastimes, display an intense attachment that is imbued with faith and love.

The concept of a *mādhurya*-like *svakīya-rasa* conceived by the so-called *vaiṣṇavas* whose hearts are filled with regulative principles derived from [mechanically] studying literature like *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī* is nothing but a lack of submission to Sri Rupa. They say that since Lakshmipriya's and Vishnupriya's attachment for Sri Gaura is similar to the attachment of Satyabhama for the Lord of Dwarka and to Lakshmi's attachment for the Lord of Vaikuntha, therefore the concept of

svakiya is identical with *mādhurya-rasa*, both for the object of worship and the worshiper.

Therefore they conclude that the *svakiya* mood of Sri Gaura and Vishnupriya is certainly *ujjvala-rasa*. But mistaking the inferior *dāsyā-rasa* to be *mādhurya-rasa* is simply not acceptable. By taking shelter of Sri Sanatana Goswami's *Brhat-bhāgavatāmṛta* and Sri Rupa Goswami's *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī*, the intelligence of an ordinary mundane rhetorician can be refined and the conception of the *Gaura-nāgarī* philosophy can be exposed as unauthorized. ❧

— *Patrāmṛta*, Nectar from the Letters, translated by Bhumiapati Dasa, published by Isvara Dasa, Touchstone Media, Kolkata, 2012.

CHANTING AND SERVICE

Sri Srimad Bhakti Vikasa Swami Maharaja

Srila Bhaktisiddhanta Saraswati told his disciples:

During the day remain busy in service. Due to other engagements you might not chant a lakh [64 rounds of *japa*], but that should be your *lakhya*, aim. If sometimes you are too busy during the day to chant on your *mālā*, then instead of taking rest at night, chant. If you cannot finish your prescribed *japa*, then sleep less and chant. Do not increase your time for sleeping — increase your chanting. *Kīrtanyaḥ sadā hariḥ*: “Always chant the holy name.” Wake up with the holy name, go on chanting throughout the day, and go to sleep with the holy name. If you practice this, naturally you will also chant while sleeping. [Remembrance from Jati Sekhara Das]

Srila Bhaktisiddhanta Saraswati also stated that without service to Hari-guru-vaiṣṇavas, chanting many *mālās* is simply blather. And he instructed followers to always perform service while simultaneously chanting *harināma*. To Sarvesvara Brahmachari, who submitted that due to his service load he had no fixed time for chanting *japa*, Srila Bhaktisiddhanta Saraswati responded, “According to the time available and individual ability, some rounds should be chanted on beads. And by chanting while performing various services, even without counting, a *lakh* or more names will be tallied in a day.” Sarvesvara added, “Even though you insist that we chant one lakh of *harināma* daily, I don't see everyone doing so.” Srila Bhaktisiddhanta shot back, “You don't see, but I see!” At the time, Sarvesvara Brahmachari could not understand the reply, yet by the mercy of his gurudeva he eventually realized that a devotee's continual engagement in service is non-different from chanting *japa*, and that Srila Bhaktisiddhanta Saraswati knew which disciples were or were not fulfilling the *lakhya* of service, regardless of whether they completed the stipulated *mālās*. ❧

— From *Śrī Bhaktisiddhānta Vaibhava*. Volume one, p. 254. Bhaktivikasa Swami. Bhakti Vikas Trust. Surat. 2009.

PRAYER TO THE ASTA-SAKHIS AND MANJARIS

*lalitā ca viśakhā ca citrā campakavallikā
raṅga-devī su-devī ca tuṅgavidyendurekhikā*

*etābhyo 'ṣṭa-sakhībyaś ca satataṁ ca namo namaḥ
tathāpi mama sarvasvā lalitā sarva vanditā*

*anaṅga mañjarīm tathā śrī rūpa-mañjarīm sadā
kamala-mañjarīm vande nayana-maṇi-mañjarīm*

I offer my repeated obeisances unto the *sakhīs* named Lalita, Vishakha, Chitra, Champakalata, Rangadevi, Sudevi, Tungavidya and Indurekha. I particularly offer my obeisances to Sri Lalita, who is my everything and who is glorified everywhere, and also to Sri Ananga Manjari, to Sri Rupa Manjari, to Sri Kamala Manjari and to Sri Nayana Mani Manjari. ❧

— *Śrī Gauḍīya-gīti-guṇa*. pp. 11-12. Edited by Sri Bhaktivedanta Vaman Maharaja. Devananda Gaudiya Math. Nabadwip. 1993



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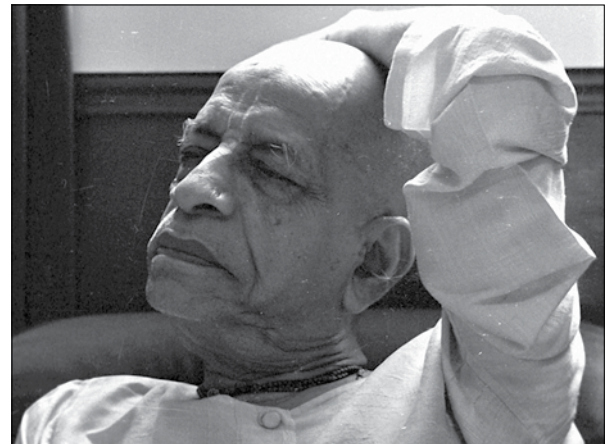


THE SECRET OF SUCCESS

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

This is the secret of success. After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Srila Vishwanath Chakravarti Thakur, who, while explaining a verse of *Bhagavad-gītā* (*vyavasāyātmikā buddhir ekeha kuru-nandana*, Bg. 2.41), points out that the order of the spiritual master is the life substance of the disciple. The disciple should not consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it. (Purport to *Bhāg.* 4.24.15.)

When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called *vāñī-sevā*. Srila Vishwanath Chakravarti Thakur states in his *Bhagavad-gītā* commentary on the verse *vyavasāyātmikā buddhir ekeha kuru-nandana* that one should



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead. (Purport to *Bhāg.* 4.28.51.)

We followed the principles especially explained by Srila Vishwanath Chakravarti Thakur in his commentary on the *Bhagavad-gītā* verse beginning *vyavasāyātmikā buddhir ekeha kuru-nandana*. According to this instruction of Vishwanath Chakravarti Thakur, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas confirm this:

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanah*
[Śvetāśvatara Upaniṣad 6.23]

“To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed.” The Krishna consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous *ācāryas*. One must judge every action by its result. (Purport to Cc. ādi 12.8.)

In his commentary on the verse *vyavasāyātmikā-buddhir ekeha kuru-nandana*, Vishwanath Chakravarti Thakur says, “The instruction which I have received from my spiritual master, that is my life and soul.” This is called *niścayātmikā-buddhiḥ*. It means confidence that, “Whatever order I have received from my spiritual master, that will give me salvation. Or even if it doesn’t give me salvation, it doesn’t matter.” A real devotee, a servant, does not expect anything. He only thinks of *kāryam*, “It is my duty, therefore it must be done.” (Lecture in London, 3 August 1973.)

Chaitanya Mahāprabhu said, *āmāra ājñāya guru hañā* [Cc. madhya 7.128], “Under my order you become a spiritual master.” So if you carry out the order of Chaitanya Mahāprabhu, Krishna, then you become guru. Unfortunately, we do not wish to carry out order of the *ācāryas*. We manufacture our own ways. We have got practical experience how a great institution was lost by whimsical ways. Without carrying out the order of the spiritual master, they manufactured something and the whole thing was lost. Therefore Vishwanath Chakravarti Thakur stresses very much on the words of the spiritual master. *Vyavasāyātmikā buddhir ekeha kuru-nandana*. If you stick to the order of spiritual master without caring for your own convenience or inconvenience, you become perfect.

We have to carry out very faithfully the order of the bona fide representative of Krishna. Then our life is successful. Then we can understand Krishna in truth. *Vadanti tat tattva-vidas tattvam* [Bhāg. 1.2.11]. We have to hear from the *tattva-vit*, not from the so-called scholars and politicians. No. One who knows the truth, you have to hear from him. And if you stick to that principle then you understand everything very clearly. (Lecture in Vrindavan, 22 October 1972.)

Īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna [Bg. 18.61] — Krishna is within your heart. If you are sincere and you actually want Krishna, Krishna will see, “Here is a sincere soul, he wants me,” *teṣāṃ satata-yuktānāṃ*

bhajatāṃ prīti-pūrvakāṃ, buddhi-yogaṃ dadāmi tam [Bg. 10.10]. As soon as Krishna sees, “Here is a sincere person who wants me,” then he will give you a nice guru. This is *guru-kṛṣṇa kṛpā*, the mercy of guru and Krishna. *Yasya prasādād bhagavat-prasādat* — if you really have a bona fide guru, then by pleasing him you will get the favor of Krishna. And *yasyāprasādān na gatiḥ kuto 'pi*. If you have become more than your guru, if you think, “By surpassing my guru, I shall get Krishna’s favor.” “I have learnt more than my guru.” “*guru mara vidyā* — By knowledge I will kill my guru.” that is also not good. Vishwanath Chakravarti Thakur has described very nicely in his explanation of *vyavasāyātmikā buddhir ekeha kuru nandana* — the order of guru should be the life and soul of the disciple, without caring for his personal salvation. This is the qualification of a disciple. (Lecture in Vrindavan, 6 November 1976.)

One should be faithful to the spiritual master. Whatever he says, the *brahmacārī* should take it, “It is my life and soul.” That is the explanation given by Vishwanath Chakravarti Thakur to the verse *vyavasāyātmikā buddhir ekeha kuru-nandana*. He has taught very, very nicely about guru. He has written in *Gurvaṣṭaka* — *yasya prasādād bhagavat-prasādaḥ* — “By the mercy of guru one gets the mercy of Krishna.” Vishwanath Chakravarti Thakur is the practical example of *guru-bhakti* in the manner that he accepted his guru, Narottam Das Thakur. He said, “I am not interested in my salvation, in going back to Godhead.” Interested means it may come or it may not come. “I don’t mind. I am interested only in the order of my guru.” Vishwanath Chakravarti said, “That is my life. Whether I am successful or not successful, it doesn’t matter. I must take the words of my Guru Maharaja as my life and soul.”

That is the secret of success, to accept the words of guru very, very faithfully. (Lecture in Bombay, 17 April 1976.)

I was born in one family, and my Guru Maharaja was born in a different family. Who knew that I would come to his protection? Who knew that I would come to America? Who knew that you American boys would come to me? These are all Krishna’s arrangements. We cannot understand how things are taking place. Today is the ninth of December, 1968. Thirty-two years ago in Bombay I was doing business. Sometime between the 9th or 10th of December my Guru Maharaja was a little indisposed, and he was staying at Jagannath Puri, on the seashore. So I wrote him a letter, “My dear master, your other disciples, *brahmacārīs* and *sannyāsīs*, are rendering direct service to you. I am a householder. I cannot live with you, I cannot serve you nicely. How can

I serve you?” I was simply thinking, “How can I serve him seriously?” His reply was dated 13 December 1936. In that letter, he wrote, “I am very glad to receive your letter. I think you should try to push on our movement in English. That will do good to you and to the people who will help you.” That was his instruction. Then, on the 31st of December 1936 — that means just a fortnight after writing this letter to me — he passed away. I took that order of my spiritual master very seriously, but I did not think that I’ll have to do any particular thing. At that time I was a householder. But this is the arrangement of Krishna. If we strictly try to serve the order of the spiritual master, then Krishna will give us all facilities. That is the secret. I took his order a little seriously by studying a commentary by Vishwanath Chakravarti Thakur on the *Bhagavad-gītā* verse *vyavasāyātmikā-buddhir ekeha kuru-nandana*. He says there that we should take up the words from the spiritual master as our life and soul. We should try to carry out the specific instruction of the spiritual master very rigidly, without caring for our personal benefit or loss.

So I tried a little bit in that spirit and he has given me all facilities to serve him. Now in this old age I have come to your country, and you are taking this movement seriously — trying to understand it. We have got some books now. So there is a little foothold for this movement. So on this occasion of my spiritual master’s departure, as I am trying to execute his will, similarly, I also request you to execute the same order through my will. I am an old man. I can also pass away at any moment. That is nature’s law. Nobody can check it. My appeal to you on this auspicious day of the departure of my Guru Maharaja is that you should try to push on this movement. People are suffering for want of this consciousness. (Lecture in Los Angeles on *Srila Bhaktisiddhanta Saraswati Goswami Prabhupada’s* disappearance day, 9 December 1968.)

INTELLIGENCE FIXED IN ME

Commentaries on Bhagavad-gītā 2.41

vyavasāyātmikā buddhir ekeha kuru-nandana
bahu-śākhā hy anantāś ca buddhayo ‘vyavasāyinām

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

Srila Sridhar Swami [an explanation from the karma-yoga point of view]: *kuta ity apekṣāyām ubhayaor vaiṣamyam āha vyavasāyātmiketi. iha īśvarārādhana-lakṣaṇa*



Krishna and Arjuna

Painting by Ganapati Shyam. Gita Press. 1929.

karma-yoge vyavasāyātmikā parameśvara-bhaktyaiva dhravaṁ tariṣyāmīti niścayātmikā ekaiva ekaṇiṣṭhaiva buddhir bhavati. avyavasāyinām tu īśvarārādhana-bahirmukhānām kāmīnām kāmānām ānantiyāt anantāḥ. tatrāpi hi karma-phala-guṇa-phalatvādi-prakāra-bhedād bahu-śākhāś ca buddhayo bhavanti. īśvarārādhanaṁ hi nityam naimittikaṁ ca karma kiñcid aṅga-vaigunyaṁ ‘pi na naśyati. yathā śaknuyāt tathā kuryād iti hi tad vidhīyate. na ca vaigunyaṁ api. īśvaroddeśenaiva vaigunyaopasamāt. na tu tathā kāmīnāṁ karma. ato mahad vaiṣamyam iti bhāvah

[In the previous verse, it was explained that an action performed while working for the Lord does not lead to failure if there are any faults while performing it. They are not like those actions which are motivated by a desire for personal sense gratification, for such actions end in a failure if even a single aspect of such actions is performed incorrectly.]

If a question is asked — “In what ways is intelligence in motivated actions different from the intelligence that works solely for the Lord?” then this verse answers the question.

In this *karma-yoga* characterized by worship of the Lord, the one-pointed firmly fixed intelligence says, “Simply by performing devotion unto the Supreme Lord, I will be delivered.”

The intelligence of those who are *bahirmukha*, devoid of worship of the Lord, is many branched due to unlimited material desires. In these desires, the intelligence is further branched into many divisions due to differences in the fruits received and due to the modes of nature.

The activities of those who worship the Lord are never lost, even if there is some discrepancy in a certain limb of their obligatory (*nitya*) and occasional (*naimittika*) actions. Therefore it is enjoined that one must perform them to the best of one’s capacity. There will be no fault, because the mere offering of it to the Lord makes

it devoid of all faults. Fruitive work, however, is not like that. In other words, it becomes useless if even one of the limbs of such work is not performed properly. Such is the great difference between the two.

Srila Vishwanath Chakravarti Thakura [an explanation from the bhakti-yoga point of view]:

kiṁ ca sarvābhyo 'pi buddhibhyo bhakti-yoga-viśayiṇy eva buddhir ukṛṣṭety āha vyavasāyety. iha bhakti-yoge vyavasāyātmikā buddhir ekaiva. mama śrīmad-gurūpadīṣṭaṁ bhagavat-kīrtana-smaraṇa-caraṇa-paricarnādikam etad eva mama sādhanam etad eva mama sādhyam etad eva mama jīvātuh sādhana-sādhyā-daśayos tyaktum aśakyam etad eva me kāmiam etad eva me kāryam etad anyan na me kāryam nāpy abhilaṣaṇīyam svapne 'pīty atra sukham astu duḥkharī vāstu saṁsāro naśyatu vā na naśyatu. tatra mama kāpi na kṣatir ity evaṁ niścayātmikā buddhir akaitava-bhaktā eva sambhavet. tad uktaṁ – tato bhajeta mām bhaktyā śraddhālur dṛḍha-niścayaḥ iti.

This verse specifies how, amongst all types of intelligence, the intelligence which is related to matters of bhakti-yoga is certainly the best. In this bhakti-yoga, the intelligence is one-pointed, and is described in the following words:

“The divine instructions of my guru to perform kīrtana and to remember and serve the lotus feet of the Lord are my only practice (sādhana). They are my only goal (sādhyā). These services are the

only sustainers of my life. To give up this sādhanā and sādhyā is impossible for me, for these activities are my eternal and only work. Even in my dreams I don't desire anything else. Let there be happiness or distress! Let the world live or die! I shall not be affected by it.” This sort of unadulterated, one pointed intelligence is possible only in a devotee whose devotion is pure [literally, akaitava, “free from cheating”]. Therefore it is said in Śrīmad Bhāgavatam 11.20.28, “My devotee should remain happy and worship me with faith and conviction.”

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CROSSING THE OCEAN OF KALI-YUGA

Srila Lochan Das Thakur

*ke jābi ke jābi bhāi bhava sindhu-pāra
dhanya kali-yugera caitanya-avatāra*

O brothers, who will go? Who will go? Who will cross over this ocean of birth and death? This is a special Kali-yuga because Sri Chaitanya Mahāprabhu has come.

*āmāra gaurāṅgera ghaṭe adāna-kheya vaya
jaḍa andha, ātura avadhi pāra haya*

At the bathing place of my Gaurāṅga, there is a free ferry boat waiting. There is no restriction — everyone is coming, including the lame, the blind and the distressed. All are climbing aboard to cross over.

*hari-nāma naukākhāni śrī guru-khāndāri
saṅkīrtana koroyāla dubāhu pasāri*

The holy name of Hari is the boat, Sri Guru is the captain, and the saṅkīrtana party moving with upraised arms are the oars.

*saba jīva haila pāra premera vātāse
paḍiyā rohila locana āpanāra done*

All souls can cross over with the favorable winds of prema. Only Lochan Das is so unfortunate that due to his own fault he has been left behind.

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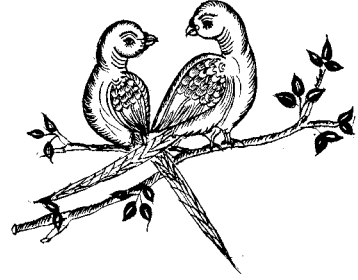
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Highlights

- **TAKING CARE OF ONE'S WIFE**
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- **GIVE UP THE MEASURING TENDENCY**
Sri Srimad Gour Govinda Swami Maharaja
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- **BUDDING LOVE**
Sri Dvija Chandidas



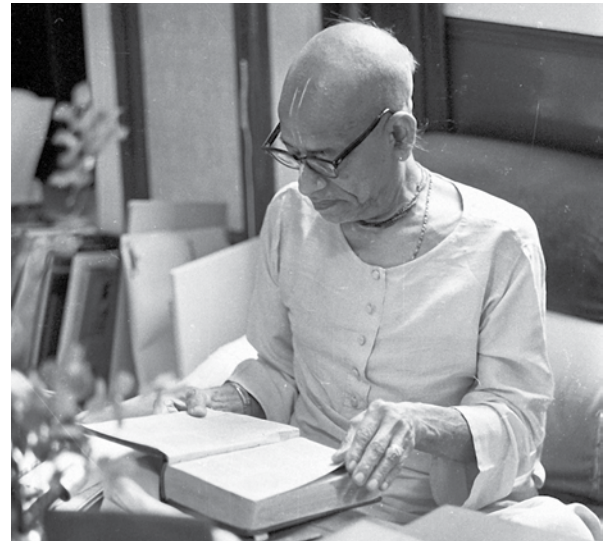
TAKING CARE OF ONE'S WIFE

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

I am so glad to hear that you are now married. I pray to Krishna that you may live henceforward happily as a householder without thinking of a separation from your wife. According to Vedic wisdom, a good wife is a great assistant for material and spiritual prosperity. Even if there is some deficiency you should try to correct it without thinking in the westernized way. I hope your wife may be taking interest in your chanting, *saṅkīrtana* and reading *Śrīmad Bhāgavatam*. As she has become your life's companion, it is your duty to induce her, peacefully, in the matter of spiritual advancement of life. (Letter to Janis Dambergs, 10 December 1966.)

I have already instructed you that he should get married. They should get a marriage certificate as soon as is possible. In the temple the ceremony should be observed by chanting Hare Krishna before the fire, offering the clarified butter with the word *svāhā*, and the bride and groom should exchange their garlands before the Lord Krishna deity and promise not to be separated in life. They should know that bodily relations between the husband and wife are secondary; the primary factor is that both should help one another in the matter of advancement of Krishna consciousness. (Letter to Brahmananda, 4 August 1967.)

So now you should take care of your wife. The woman should be cared for, especially during pregnancy.



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

At the time of the marriage ceremony there is a promise that the husband will care for the wife throughout her life and the woman will serve the husband throughout his life. (Letter to Karandhara, 5 August 1971.)

Marriage between husband and wife means that the husband must forever be responsible for the wife's well-being and protection in all cases. That does not mean that now there is agreement between us, therefore I am responsible, but as soon as there is some disagreement then I immediately flee the scene and become so-called renounced. Whether your husband likes to take responsibility as your spiritual guide or not, that does not matter. He must do it. It is his duty because he has taken

Unknown artist



The beloved son of Mother Yasoda

you as his wife. Therefore he must take full responsibility for you for the rest of his life. And you also must agree to serve him under all circumstances and assist him in every way so that he may make advancement in Krishna consciousness. By his making advancement in Krishna consciousness, automatically the wife will make advancement in the husband's footsteps. But if you do not assist him and be very obedient to his welfare then he may become disgusted and go away. So there must be mutual responsibility by both parties, and now that you are a married couple, there is no question of your separation, but you must both strive very hard to serve Krishna together in harmony. What are these

nonsense emotions that cause you to go this way and that way? The real thing is your duty. Now you are a married couple, you know what your duty is, so the best thing is to perform your duty and always think of Krishna. Never mind some temporary inconveniences; we must remain steady in our duty to Krishna. (Letter to Sudevi Dasi, 15 September 1972.)

GIVE UP THE MEASURING TENDENCY **Sri Srimad Gour Govinda Swami Maharaja**

Some time ago in India there was a religious leader who was a great devotee of Lord Shiva. Once, on the śiva-rātrī day, he fasted. At midnight he went to one

of the Shiva temples to offer worship to Lord Shiva. There he saw that some rats were moving on the *śiva-līṅga* and also eating the *bhoga* offered to Lord Shiva. Immediately he thought, “I have heard that Lord Shiva is a very powerful person. But what is this? The rats are moving on him and he is not doing anything? The rats are eating his *bhoga* and he is not doing anything? No, Shiva is not powerful at all.” So from that day he gave up *śiva-bhakti*, became a *sannyāsī*, and started finding fault in all deities, *bhagavad-vigraha*, and in *Śrīmad Bhāgavatam*. Such persons are great offenders at the lotus feet of the Supreme Lord and his dear devotees, the *vaiṣṇavas*.

It's like someone living on the bank of the Ganges and trying to dig a well there to get water. You dig a little and no water comes out, so you conclude, “Water is not available in this place. Let me go to another place.” Digging a little in the other place, you say, “No, it is not available here either. Let us go to another place.” In this way you are just moving from here to there and digging wells on the bank of Ganges. Living on the bank of Ganges, you cannot find water! So what is the consequence? What will you get? You will simply die of thirst!

The *adhyakṣiṇaḥ*, people who judge by their external senses, say such things. This is *nirviśesa-vāda*. This is the consequence of impersonalism.

Srila Bhaktivinode Thakur therefore says, *sādhus* are always there in the world. If there would not have been the sun and moon in the world, how would the world go on? Similarly, if there would not have been *sādhus* here, how can Krishna's creation exist? *Sādhus* are always there, but those who are *asādhus*, they cannot recognize a *sādhū*. They have no vision to recognize *sādhū*. Therefore they say, “Oh, I am searching, but I cannot find one.” They are *adhyakṣiṇas*.

Again, Srila Bhaktivinode Thakur has said that in life we meet many *sādhus*, but due to our duplicitous dealings we cannot get any benefit from their association. This is a most important thing. Such people think that they have a measuring instrument in their hand, like a goldsmith has a kind of stone ring to test gold, *kāñcana-patthara*. He tests gold with that stone. He rubs it and it leaves some marks, then he applies some chemical on those marks and he can understand whether it is pure gold or not.

These types of people think that they have *kāñcana-patthara* in their hands. “With that *kāñcana-*

patthara we can examine the *sādhū*, test him. Then we can accept him.” Are *bābā*! If you have such *kāñcana-patthara* in your hand, why have you been deluded? Why have you been cheated? Why have you become the *dāsa* of your mind? If you have such an instrument in your hand, why one day you are building something and the next day destroying it? Why are you so fickle? Why are you not fixed in the *siddhānta*? Why have you developed such misconceptions in the pure *bhakti-siddhānta*? Why is your mind oscillating? Your mind is not fixed, *duṣṭa mana*, stupid mind, rascal mind, why is it not fixed? It is always oscillating. Such a fickle mind!

Those who are real, simple-hearted persons with no duplicity in them, in their hearts they are always crying how to get *sādhū-saṅga*. They have developed greed for *sādhū-saṅga*. Krishna who is there in the heart knows this thing. He makes arrangement. Such a person meets a real *sādhū* and he puts complete faith in the *sādhū*'s words. He becomes immediately surrendered to that *sādhū*. Thereby he gets the mercy of that *sādhū*. He develops such a vision whereby he can recognize a *sādhū*. ॥

— From a lecture in Bhubaneswar. 13 March 1993.



Unknown artist

LIKE-MINDED GROUPS

Srila Jiva Goswami's Commentary on Bhakti-rasāmṛta-sindhu 1.2.229

yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ
sva-kula-rddhyai tato dhīmān sva-yūthān eva saṁśrayet

Just as a transparent crystal takes on the colors of the objects in close proximity, similarly the association of a person determines his/her qualities. Therefore the intelligent take shelter in like-minded, similarly practicing groups for the sake of bringing auspiciousness and prosperity to their group.

Commentary: *tatra sajāṭīya-saṅgasya prabhāvaṁ dr̥ṣṭāntena spaṣṭayati yasyeti. prahlādaṁ prati hiranyakaśīpor vākyam. tatra tasyābhiprāyāntare 'pi sāmānya-vacanatvena svābhiprāye 'pi tad yojayitum śakyata iti grantha-kṛtām abhiprāyaḥ. maṇivat sphaṭika-maṇivad iti sannihita-guṇa-grahaṇa-mātrāmśe sa dr̥ṣṭāntaḥ. na tu tad asthairyāṁśenāpi. sva-yūthān sajāṭīyān.*

In this verse, the benefit of associating with like-minded souls is described. This is originally a sentence by Hiranyakashipu to Sri Prahlad. Although in the original context Hiranyakashipu's statement has a negative connotation, yet the composer of this literature (*Bhakti-rasāmṛta-sindhu*) Srila Rupa Goswami includes it, for it can also be applied in the current context.

The term *maṇivat* (like a gem) here means *sphaṭika-maṇivat* (like a transparent crystal) which takes on the color of the object near it. Now it may be said that the crystal loses its temporary acquired color as soon as its proximity with the object is removed. So it should be understood that this analogy applies only to the aspect of proximity and not to the aspect of the temporarily-acquired color. ❧

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira.

BUDDING LOVE Dvija Chandidas

*rādhāra ki helo antare vyathā
basiyā birale, thākaye ekale
nā śune kāhāra kathā (dhru)*

O dear! What is disturbing Sri Radha's mind? Sitting alone in a solitary place, she doesn't listen to anyone or anything.

*sadāi dheyāne cāhe megha-pāne
nā cale nayāna-tārā
birati āhāre rāṅgā vāsa pare
yemana yoginī pārā*

In her meditation, she always desires to drink nectar from the dark cloud (*śyāma*). Such is her meditation that even her eyes don't move a bit. Rejecting food and wearing a saffron cloth, she appears just like a great *yoginī*.

*elāiyā veṇī phulera gāṁthuni
dekhaye khasāye cūli
hasita bayāne cāhe candra-pāne
ki kahe du hāte tūli*

Unraveling her braids and removing the flowers from her hair, she looks at her loosened hair. With a smiling face she then looks at the moon. Who knows what she says while raising her hands?

*ekadiṭhi kari, mayūra-mayūrī
kaṇṭha kare nirīkṣaṇe
caṇḍī-dāsa kaya nava-paricaya
kāliyā vadhūra sane*

Fixed on each other, the peacock and peahen (Krishna and Radha) gaze at each other's necks. Chandidas says that all this is the effect of the budding affection for the dark-complexioned Krishna. ❧

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Photo by Paul Giloway. Cape Town Daily Photo

Gaze of Love

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Highlights

- **UNNECESSARY AUSTERITIES**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **REMEMBERING THE EIGHT-FOLD PASTIMES**

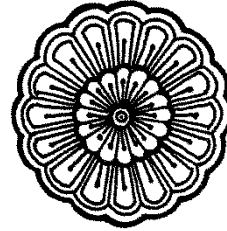
Srila Bhaktisiddhanta Saraswati Thakura

- **THE PRISTINE CHARACTER OF JADA-BHARAT, PART 1**

from the Viṣṇu-purāṇa, Canto 2, Chapters 13 and 14

- **CHEATED IN LOVE**

Sri Vidyapati

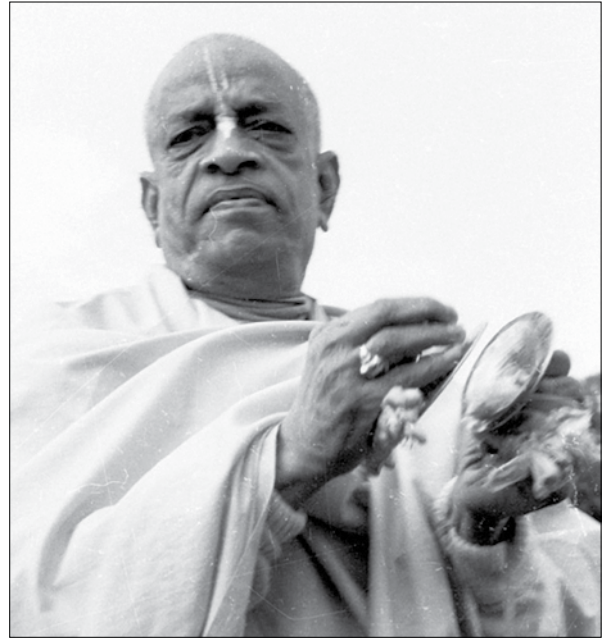


UNNECESSARY AUSTERITIES

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

Regarding the vows and chanting method you have adopted, it is very nice. But do not impose something which will be difficult to execute. There is no need of fasting once every week. Two days fasting per month on *ekādaśī* is sufficient. Besides that there are other special fasting days. Spiritual realization depends on austerities and vows, but in this age by the mercy of Krishna and Lord Chaitanya we need not undergo very severe penances, as we are unable to do it. The rules and regulations which we have already prescribed, that is sufficient for ordinary men. But as you have increased the chanting of beads daily to 25 rounds, that is very nice. (Letter to Rudra, 11 November 1969.)

Regarding the statement in *Bhagavad-gītā* that those who are demons parch [torment] the Supersoul within the body, Krishna cannot be parched, but one who observes fasting irregularly gives unnecessary trouble to the soul; and the soul and the Supersoul sitting together or the soul being part and parcel of the Supersoul, indirectly is parching the Supersoul. The idea is that one should not unnecessarily give trouble to the soul or Supersoul. That is the business of the demon. (Letter to Ekayani, 15 March 1970.)



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

If you want satisfaction, not frustration, not bafflement, then increase your love for God. And the process is very simple, recommended in this age. You haven't got to perform any severe austerity, penance, or go to the forest or Himalayan mountain, or do this or that. You be situated in your place, wherever you may be. But if you simply chant this mantra, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare,

Hare Rama, Hare Rama, Rama Rama, Hare Hare, you will gradually develop. (Lecture at Harvard University, Boston, 24 December 1969.)

There is no need of separation. Live together and train up your mind, that's all. Artificial separation is never recommended. And when you see that even while living together you have no desire for sense gratification, then that is the highest stage of perfection. Voluntary restraint is *tapasyā*, austerity, and this is possible with advancement of Krishna Consciousness. Artificial separation is foolishness. We recommend voluntary restraint, not artificial separation. So you should understand that there is no objection to live together as husband and wife. The tendency is there, it is natural. But if one can check it, then that is very good. But it is not compulsory, and it is not to be checked artificially but rather with advancement of strength in Krishna Consciousness. (Letter to Himavati, 14 June 1968.)

REMEMBERING THE EIGHT-FOLD PASTIMES

*Srila Bhaktisiddhanta Saraswati
Thakura Prabhupada*

There is no doubt that what you have learned about *aṣṭakāliya līlā-smaraṇa* from the *vaiṣṇavas* in Vrindavan is praiseworthy, but this subject matter is not to be understood while one is full of *anarthas*. These matters are realized by a qualified person while chanting the holy names of Hari. This is called self-realization. One's constitutional position is awakened when all *anarthas*, unwanted things, are destroyed. When one's constitutional position is revived, eternal realization of the self is automatically achieved. No one can artificially teach that to another person. Still, the realization one attains while sincerely chanting the holy names of Hari should be approved by the spiritual master and other *vaiṣṇavas*.

The advice that inexperienced spiritual masters residing in different places artificially impose on the minds of unfit practitioners cannot be accepted as a useful introduction to perfection. A self-realized person is automatically known by his characteristics, and a spiritual master simply helps him advance on the path of worshiping the Supreme Lord. I have nothing more to say about this. According to the degree of advancement on the path of *bhajana*, these things naturally manifest to the non-duplicitous, service-inclined heart.

— *Patrāmṛta*, Nectar from the Letters, translated by Bhumiapati Dasa, published by Isvara Dasa, Touchstone Media, Kolkata, 2012.

THE PRISTINE CHARACTER OF JADA-BHARAT, PART 1

From the Viṣṇu Purāṇa, Canto 2, Chapters 13 and 14

[Sṛila Jiva Goswami writes in his commentary on Śrīmad Bhāgavatam (5.14.45) and elsewhere that the Bharat Maharaja and Jada Bharat described in the Viṣṇu Purāṇa are different from the ones described in the Śrīmad Bhāgavatam. He says that the narrations of Bharat Maharaja and Jada Bharat given in the Viṣṇu Purāṇa are from another kalpa, and these two personalities in the Viṣṇu Purāṇa are more inclined to jñāna than to bhakti. We explore the character of these two personalities from Viṣṇu Purāṇa in this multi-part series.]

The sage Maitreya spoke to Sri Parashar Muni, “Dear lord! You have described the complete details of the structure of the earth, oceans, rivers, and the positions of the planetary systems as asked by me. I also understood how the three worlds in this universe are dependent on Lord Vishnu and how transcendental knowledge is the best knowledge.

“O lord! Previously you described in brief the character of King Bharat. I wish to listen to it in detail. Kindly narrate that history. I have heard others say that he used to constantly meditate on Lord Vishnu through mystic yoga while staying in the place known as Shalagram Kshetra. How is it that even after staying in such a pious place and meditating on Lord Hari he could not obtain liberation, and instead had to obtain the body of a Brahmin? And what did he do after obtaining the body of a Brahmin? O learned sage, please narrate to me all these details.”

Sri Parashar Muni replied, “That most fortunate king of the earth stayed in Shalagram Kshetra for a long time, all the while meditating on the Lord. Bharat Maharaja, the best of all qualified people, had obtained the highest benefit of human life by exhibiting qualities like non-violence and by restraining his mind.

*yajñeśācyuta! govinda! mādhavānanta! keśava!
kṛṣṇa! viṣṇo! hṛṣīkeśa! vāsudeva namo 'stu te!*

*iti rājāha bharato harer-nāmāni kevalam
nānyaj-jāgāda maitreya kiñcid svapnāntare 'pi ca*

etat padan tad-arthaṁ ca vinā nānyad acintayat (9-10)

“O Lord of sacrifices! O Achyuta! O Govinda! O Madhava! O Ananta! O Keshava! O Krishna! O Vishnu! O Hrishikesh! O Vasudeva! Obeisances to you all.”

In this way, Bharat Maharaja only recited the names of Lord Hari. He would not utter another word, even

in his dreams. Neither did he meditate on anything else besides the meanings of these words.

“Freed from all material association and equipped with mystic yoga, that austere king would only gather sticks of wood, flowers and *kuśa* grass for his daily worship. Besides this, he would not gather anything or do any other work.

“One day he went to the river, and after taking his bath he performed his morning duties. O sage! At the same time a pregnant doe arrived near the bank of the river to drink water. When she had almost finished drinking water she heard the loud roar of a lion, which frightened all the animals present there.

“Immensely terrified, she jumped onto an elevated portion of the riverbank. Due to jumping high, the fetus in her womb fell out into the river. King Bharat saw this and caught hold of the new born fawn. Exhausted and shocked due to jumping high and delivering a baby, the doe fell down and died. Seeing that the mother was dead, King Bharat brought the baby deer back to his hermitage.

“O sage! After this, King Bharat started raising the young deer, which grew day by day under his care. The baby deer would sometimes eat grass near the hermitage, and sometimes would wander off into the forest, but would return back, fearing the lions. Even if the fawn would leave the hermitage in the morning, it would return in the evening and would lie down outside the hermitage.

“O learned Brahmin! In this way, the king’s mind was constantly attracted to thinking about the fawn, which would sometimes be near the hermitage and sometimes be far off. His attention would not go anywhere else. That same King Bharat, who left his entire kingdom, his sons and his relatives, now started expressing extreme attachment for the young deer.

“If the fawn was late in returning to the hermitage, he would start thinking within himself, ‘Alas! Did a wolf eat him? Did he fall to the sharp claws of a lion? Just see how the earth is decorated with its footprints. I don’t know where that fawn, the object of my delight, has gone! Will he return back safely to scratch my arms with its horns? Just see! The grass straws cut by its newly formed teeth appear as beautiful as the tufts of hair adorning newly shaved and initiated *brahmacārī* boys.’

“In this way, the sage Bharat would keep worrying for the young deer that had gone out for long.



Unknown artist

Musk Deer

When he would finally return, Bharat would be delighted due to affection. In this way, the same King Bharat that had given up his kingdom, enjoyment, prosperity and relatives lost his *samādhi* due to being excessively attached to the young deer. The king’s mind would be fickle when the fawn exhibited a fickle nature, and it would keep thinking of the fawn when it would go far away during the day.

“In due course of time, King Bharat left his body. Considering himself to be like a father to the deer, he looked affectionately at the deer, who was watching him with tear-filled eyes. In his meditation on the deer at the time of his death, he thought of nothing else.

“Due to his intense meditation on the deer and memories of his previous life, King Bharat thereafter took birth as a deer in the ferocious forest of *jambu-mārga* named Kalanjar. O great sage! Due to having memories of his previous life, King Bharat as a deer detached himself from his deer family early in life. He left his deer mother and came back to Shalagram Kshetra, where he would subsist on dry leaves and grass and tried to perform activities that would undo the cause of his attaining an animal life. In due course of time, he left this deer body and appeared in a family of disciplined lineage of brahmin sages.”

[To be continued...]

— Translated by Hari Parshad Das from the Hindi Translation published by Motilal Jalan, Gita Press, Gorakhpur.



Painting by B. K. Mitra, Gita Press, Gorakhpur

Separation from Shyamasundar

CHEATED IN LOVE Sri Vidyapati

*nayanaka ota hoite hoeta bhāne
viraha hoeta nahi rahata parāne*

Just as he [Krishna] went out of sight [from Vrindavan to Mathura], I felt that my life airs would no longer remain in my body.



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Email: katha@gopaljiu.org

Website: www.gopaljiu.org

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*se āve desāntara ātara bhelā
mana-matha madana rasātala gelā*

[Alas!] Now that he has gone to a farther away land [Dwarka], it feels that cupid has also disappeared to *rasātala*, the lowest planetary system.

*kaona desa vasala ratala kañona nārī
sapane na dekhāe niṭhura murārī*

Which country has he gone to? Who is the lady that he now enjoys with? Alas! Even in my dreams now I am unable to see cruel Murari.

*amṛta sicali sani bolalan hi vānī
mana pati āela madhura-pati jānī*

While leaving [for Mathura], he spoke to all of us with such sweet words. My simple mind believed them, considering him to be the truthful Lord of Mathura.

*hama chala ṭuṭata na jāeta nehā
dine dine bujhalaka kapaṭa sinehā*

I [as a simple village woman] believed that this love would never break. Alas, day by day, the lamp of my expectations extinguishes due to this pseudo love [of cheater Murari].

— Translated by Hari Parshad Das from *Vidyāpatī Ṭhākura ki Padāvalī*. Compiled and edited by Shri Nagendranath Gupt. Published by Shri Maharaja Rameshwar Singh Mahodaya. Printed by Indian Press, Prayag, 1910.





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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **THE PRISTINE CHARACTER OF JADA BHARAT, PART 2**

From the Viṣṇu Purāṇa, Canto 2, Chapters 13 and 14



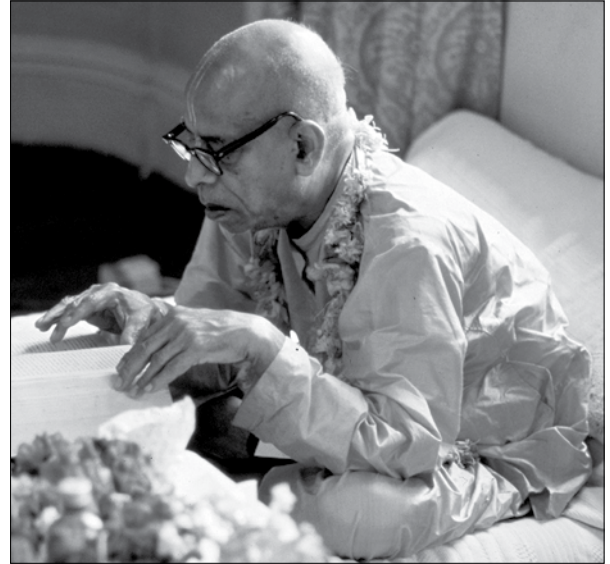
CELEBRATING FESTIVALS

**His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada**

To celebrate the *rāsa-līlā* ceremony, decorate the deities very nicely with flowers, as many as possible, also ornaments, garlands, and much distribution of *prasādam*. That will be very nice for opening the Radha-Krishna temple. If by chance I do not go, then Tamal Krishna, who is arriving in London this Monday, will go. He and Yamuna are both expert in the matter of deity decoration, so there will be no difficulty for the opening ceremony. Arrange for this ceremony without fail and let me know immediately if you have got a pair of Radha-Krishna Deities in the new consignment. If not, the deities with me will go back there. (Letter to Krishna Das, 7 November 1969.)

Regarding *jhūlana-yātrā* ceremony, during these five days the deities' clothing should be changed every day and there should be nice *prasādam* distribution and *saṅkīrtana* as far as possible. If you are able to do it, a nice throne may be constructed on which the deities can be placed. This throne may be swung gently during *kīrtana*. That will be very good, and surely the deities will enjoy the function. (Letter to Jayapataka, 1 August 1969.)

Yes, *Govardhana-pūjā* is a bona fide procedure, but such things cannot be held in your country. It requires good space to decorate the imitation hill of rice. So when we offer such a hill of rice, there must be other things also — a hill of *capātis* and other things. It is a huge affair. In India this is observed in practically



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

all Vishnu temples. They spend huge amounts for this purpose and distribute *prasādam* to thousands and everyone gathers to take even a little portion of it. If you can introduce this *Govardhana-pūjā*, I have no objection, but it requires hard labor, good management, and much money also. But the process is bona fide. (Letter to Damodar, 3 October 1971.)

I am asking Pradyumna to send you a list of Vaishnava functions which you can give to the Indians who are inquiring about it at the New York temple. Other than the bona fide Vaishnava functions, we cannot divert our devotees' attention to such participation in so-called religious functions. This has spoiled the Hindu religion into a hodge-podge pseudo-religion.

For advancement in Krishna consciousness we should simply concentrate on Krishna. Therefore we can help them, but the function has to be in connection with Krishna. (Letter to Gopal Krishna, 27 April 1974.) ❧

THE PRISTINE CHARACTER OF JADA BHARAT, PART 2

From the Viṣṇu Purāṇa, Canto 2, Chapters 13 and 14

[Continued from the last issue.] After giving up the body of a deer, Jada Bharat took birth in a family of Brahmin sages. Even in the body of that Brahmin, his memory of previous lives remained intact. He was well versed in all sciences and knew the essence of all scripture. Besides this, he would always see his soul as separate and transcendental to matter. Due to being fully versed in the knowledge of the self, he would see all living entities such as the demigods as non-different from himself.

Even after receiving the sacred thread, he would not recite the Vedas on being taught by the guru, nor would he pay attention to any rituals or to the study of literature. When someone would press him to answer, like a dullard he would utter some incoherent words mixed with the local dialect. Always dirty in his body, he would wear dirty cloth and would not brush his teeth. Thus he would always be insulted by all the citizens of his town.

*sammānanāparāṇi hānirīṇa yogardhaḥ kurute yataḥ
janenāvamato yogī yoga-siddham ca vindati
tasmāc careta vai yogī satārīṇa dharmam adūṣayan
janā yathā vamanayan gaccheyur naiva saṅgatim*

Praise by general society causes the highest damage to a progressing yogī. A yogī who is constantly ridiculed by general society quickly attains perfection in yoga. Therefore, a yogī should behave in such a way that the pure path of self-realization never gets polluted, and at the same time the general society should criticize him and avoid him. (2.13.42 -43)

Keeping these words of Hiranyagarbha (Lord Brahma) in mind, Jada Bharat assumed the appearance of a dullard in front of the entire world. Whatever sparse quantities of beans, grains, leafy vegetables, wild fruits, etc., he would obtain, he would consider them to be sufficient to exhaust the time allocated to him in this life. When his Brahmin father passed away, his brothers, nephews and other relatives made him work in the fields while feeding him spoiled grains. Being as strong as a bull and behaving like a dullard while working, Jada Bharat would agree to carry out the work given to him by anyone in exchange for some food-grains from them.

Seeing him to be devoid of good habits and exhibiting a behavior opposite to that of the Brahmins, the servant of the king of Prishat caught him and prepared him to be a human sacrifice for goddess Kali. On seeing that a great yogī was about to be slaughtered, goddess Kali severed the head from the body of the servant of the king and, along with her female associates, drank his warm blood.

Some days later, the saintly king of Sauvira was traveling on his palanquin. Seeing Jada Bharat, the king's servants considered him to be a fit person for carrying the palanquin. Like fire covered by ashes, the true nature of Jada Bharata could not be realized by them, and thus they considered him fit for menial work. The king of Sauvira was traveling on his palanquin to the river Indumati to visit the great sage Kapila Muni, who was well versed in the science of liberation. The king of Sauvira wanted to ask Kapila, "What is truly beneficial for the humans in this distressful world?"

Ordered by the chief servant, Jada Bharat started carrying the palanquin along with the other laborers. Trapped in this menial service, all the while remembering his previous life, Jada Bharat, the knower of all sciences, started carrying the palanquin in order to exhaust the stock of his previous karma.

While carrying the palanquin, Jada Bharat moved slowly, since he was looking at the ground ahead to avoid stepping on any living entities. The other bearers, however, were trying to carry the palanquin quickly. Feeling the uneven way in which the palanquin was moving, the king said to them, "What is this? Carry it properly, palanquin-bearers!" When the king noticed again that the movement was uneven, he called out again, "Hey! What is this? Why do you walk unevenly?" On hearing the repeated calls of the king, the bearers pointed to Jada Bharat and said to the king, "O king! Among all of us, he is the one who walks slowly."

The king said to Jada Bharat, "Oh bearer! Although you have carried the palanquin only for a short distance, you are already exhausted? You appear to be quite stout and strong, yet you cannot perform even a small amount of menial work?"

Jada Bharat then finally spoke, "O king of Sauvira! I am neither stout, nor strong, nor have I carried your palanquin. Neither am I exhausted nor have I any need of labor."

The king said, "But you appear to be quite stout and you have been carrying the palanquin on your



Painting by Devaki Dasi, Lithuania

Krishna takes milk

shoulders. Of course it is exhausting for anyone with a material body to perform hard labor.”

Jada Bharat replied, “O king! Please tell me what you can see directly with your senses. Later we shall talk about qualities like strong or weak. Your statement, ‘You have carried my palanquin and it is kept on your shoulders.’ is totally incorrect. Listen to me as I explain. The feet are placed on top of the earth. On top of the feet are the legs, and on top of the legs are the thighs. The belly is placed on top of the thighs, and on top of the belly are the chest, the arms and the shoulders. The palanquin is placed on the shoulders, so how can the palanquin be my burden?

“In this palanquin is the body that is attributed to you. In actuality, saying that you are in the palanquin and I am on the ground is completely false. O king! You, me, and all other living entities are being carried around by the five elements of material nature. These elements are being carried in the grips of the three modes of material nature. All these modes of nature, including the mode of goodness, are under the control of *karma*, and *karma* is certainly a product of

ignorance in all living entities [in other words, these five elements are born out of ignorance].

“However, on the other hand, the soul is pure, immutable, passive to matter, devoid of material qualities, and transcendental to material nature. It is all pervading in all living entities. Therefore, the soul never grows nor shrinks. So then how do you say that I am stout? Just as the burden of the palanquin is on the shoulders, stomach, thighs, legs, feet and ultimately on the earth, similarly it can be said that the burden is also on you (since your body is also made out of earth). By this logic, all living entities are bearing the burden of not only the palanquin, but also all the mountains, trees, homes, etc. O king! When the soul is completely separate from the material ingredients, how can I experience labor on carrying the palanquin? Our bodies are made of the same element (earth) that the palanquin is made of, but the only difference is that you have attributed false ego in your body.”

“On saying this, Jada Bharat fell silent while still holding the palanquin. In humility, the king immediately got down and held the feet of the great Brahmin.”

The king said, “O twice born! Please put aside this palanquin and have mercy on me. O Lord! Tell me who

you are, covering up your true identity under this dress? O learned soul! Who are you? What caused you to arrive here? Please tell me, for I am extremely eager to know.”

Jada Bharat replied, “O king! It is not possible for me to tell you who I am. Arrival and departure from a particular place happens under the influence of the fruits of *karma*. The living entity accepts a body only to enjoy or suffer the happiness or distress of the reactions of his deeds. All states of existence of living entities are caused by the desires for virtue and vice. Why then, O king, do you ask about the cause of my arrival here?”

The king said, “Of course all actions are caused due to desire for virtue or vice, and it is to reap the rewards of virtue and vice that one has to accept a body. But you said that it is not possible for you to tell who you are. I would like to know more about that. O Brahmin, what is the harm in saying that I (the soul) who performs the actions and reaps the results is the doer? O sage! This word ‘I’ does not cause any defect when used in relation to the soul.”

Jada Bharat replied, “O king! You said that the word ‘I’ does not cause any defect when used in relation to the soul. This is correct, but to attribute the term ‘I’ to anything other than the soul is definitely a fault. The word *aham* (‘I’) is uttered using the tongue, lips and the upper palate. However, these body organs are not me. Even if all these are instrumental in uttering the

word ‘*aham*’, still it is incorrect to say that the term ‘*aham*’ refers to the function of speech. For this body made out of head, limbs, etc., is separate from the soul. O king! If I were to use the term ‘*aham*’ for my soul and not for another soul, then it would be incorrect, because the supersoul is residing in all living entities.

“You are a king, this is a palanquin, and these palanquin-carriers are your citizens.’ From an absolute point of view, O king, none of these assumptions are correct. The tree gave wood and the wood was carved into a palanquin. So should it be called ‘tree’ or ‘wood’? No one says that the king is seated on a tree nor does anyone say that he is seated on wood. Everyone says that you are seated in a palanquin.

“Therefore, only due to being carved in a special way is a tree or wood known as ‘palanquin’. If a palanquin is something separate from wood, then remove the wood and try to search for a palanquin. Imagine a straw umbrella without any straws. The same logic is applicable to our bodies. ‘Male’, ‘female’, ‘cow’, ‘goat’, ‘horse’, ‘elephant’, ‘bird’, ‘tree’, etc., are nouns applied to the material body that is born out of *karma*. O king! The living entity is neither a demigod, nor a human, nor an animal, nor a tree. These all are differences in body due to one’s individual *karma*.

“In this world, the king, his soldiers, and all other paraphernalia are ultimately not true. They are only figments of the imagination. That object (*brahman*) which does not take another form or name due to any material transformations is the actual spiritual substance.

“Just look at yourself! For your citizens you are a king. For your father you are a son. For your enemies you are an enemy. For your wife you are a husband. And for your son you are a father. Tell me then, O king, how should I address you? O king of earth! Tell me whether you are the head, the neck, the belly or the feet? What relation do these objects have to you? You are eternally separate from all these, so think carefully as to who you are. In this way, O king, the truth about the soul is understood by separating it from everything else. So when everything is actually an illusion and temporary, how then can the term ‘I’ be used to denote my separate existence?”

[to be continued]

— Translated by Hari Parshad Das from the Hindi Translation published by Motilal Jalan, Gita Press, Gorakhpur.

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Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

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Highlights

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- THE PRISTINE CHARACTER OF JADA-BHARAT, PART 3
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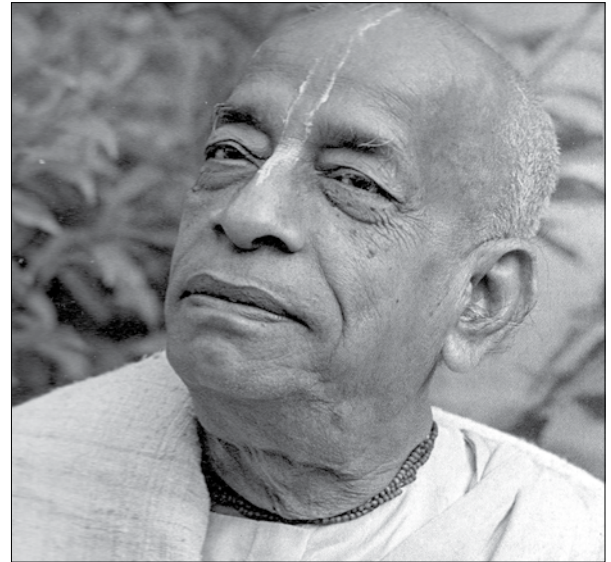
ADDRESSING THE DEVOTEES PROPERLY

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

I am very sorry that he has assumed such an air of importance. We should always remember that we are on the path of perfection but we are not perfect. If he or anyone thinks that he has attained perfection he will be wrongly directed. I have asked you all to address your godbrothers as *prabhu*. This *prabhu* means boss. If every one of us thinks of his fellow workers as boss then there is no question of misunderstanding. The mistake is that being addressed as boss or *prabhu* one thinks himself as exactly *prabhu* or the boss. One should not forget himself as a humble servant even though he is addressed as *prabhu*.

The spiritual master is offered respect as respects are offered to the Supreme Lord. Unfortunately if the spiritual master thinks that he has become the Supreme Lord then he is doomed. A bona fide spiritual master always thinks of himself as a servant of the Lord. One should never forget to be humble in dealings. If every one of us would conduct our business in that spirit of *prabhu* and servant then there is very little chance of being misunderstood. Sometimes misunderstandings may take place, but it should be adjusted in the spirit of service attitude to the *prabhu*. (Letter to Nandarani, 28 November 1967.)

I do not know why our students who are supposed to be the leaders of this movement will fight amongst themselves for supremacy. Our whole process is of surrendering. We are taught to address others as *prabhu*.



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Prabhu means master, and the leader of the masters is called *prabhupāda*. So if the *prabhus* have surrendered to the *prabhupāda* why shall there be such mentality of occupying the superior position? This is contradictory. Kindly stop this unnecessary misunderstanding. (Letter to Bali Mardan and Upendra, 10 May 1970.)

Advanced devotees never disobey or disrespect another devotee. Disrespect to another devotee is a great offense. *Vaiṣṇava-aparādha* is a very serious offense. Therefore we teach to address amongst the devotees, “such and such Prabhu”. This should not be simply spoken by the lips. It should be realized. Everyone should think of the other devotee as his *prabhu*, master. (Lecture on *Nectar of Devotion*, 23 October 1972.)

THE PRISTINE CHARACTER OF JADA-BHARAT, PART 3

From the Viṣṇu Purāṇa, Canto 2, Chapters 13 and 14

Hearing these instructions, the king requested Jada-bharat to explain in more detail. With humility, the king said to the brahmin Jada-bharat, “O lord! The spiritual instructions that you have just imparted has caused some confusion to my mental disposition. I am confident that the single non-dual ingredient beyond material nature which pervades all living entities is none other than *brahman*.

My mind is eager to know what you just said about you not being the carrier of the palanquin and about your body being different from yourself. You said that the living entities are inclined to perform material activity only by the influence of the three modes of material nature. So how, then, can I be considered the doer? Please tell me, for by listening to your talks my mind has become extremely eager to inquire about the highest spiritual goals of life.

O twice born! I am already en route to meet Kapila Muni in order to ask him about benefits that can be obtained by souls in the human form of life in this material world. However, in the middle of my journey, your words have attracted my mind towards you for hearing of the absolute truth. O twice born! This Kapila Muni is none other than the expansion of the all-pervading Supreme Lord. In order to rid the world of its illusion, he has accepted this form on earth. However, by listening to you speak such words to me, I feel that the same Lord Kapila has appeared in your form for my benefit. Therefore, O twice born! Please tell me what will be to my benefit, for you appear to be a great ocean of all sciences.”

Jada Bharat replied, “O King! Do you wish to ask about material benefits or the absolute truth? O ruler of earth! Material benefits are all devoid of spirituality. For the man who worships the demigods and desires sons, wealth and resources, the ultimate benefit for him are these objects. According to the Vedas, performing sacrifices to attain the heavenly planets is also the goal of life. However, the real welfare of the soul lies in not desiring the fruits of such actions. Therefore, O King, those who practice yoga should meditate on the Supersoul, who is beyond the material nature, for meeting the Supersoul is the ultimate aim of life.

There are many so-called goals of life, but they are not the ultimate goals. Now listen to me as to what

the ultimate goal is. If wealth is the ultimate goal, then why is it recommended to give it up in charity while performing acts of *dharma*? Why is wealth spent on obtaining one’s desired goals? Therefore, earning wealth cannot be the highest goal of life.

O King among men! If obtaining a son is considered the goal of life, then that is equally applicable to the father, for the father is also a son to another father, who is also a son to another father and so on. Thus this too is not the goal of life.

If the attainment of a great kingdom is considered the goal of life, sometimes it may be obtained and at other times it may be lost. Therefore the goal of life will also be transitory. Therefore, this too cannot be the ultimate goal.

One may consider the sacrifices conducted according to the *Ṛk*, *Yajus* and *Sāma-veda* as the goal of life. Then just as an object made out of mud is ultimately mud, similarly any sacrifice performed with temporary ingredients like wood, ghee, straw, etc., as used in such sacrifices, will also lead to temporary fruits.

Regulated duties devoid of fruitive desires (*niṣkāma-karma*) cannot be the goal of life, for such duties are only a means (*sādhana*) and never the goal (*sādhya*). Meditating on the difference between the soul and other temporary objects also cannot be the goal of life, for the ultimate goal has no duality.

The union of the soul and the Supersoul cannot be the goal of life, for if they are different then there can never be a union, and if they are the same then there cannot be any separation.

Therefore, O King, listen from me as to what is the ultimate goal of life. The soul is singular, all-pervading, equipoised, pure, devoid of material qualities, and beyond the scope of material nature. It is beyond birth, growth, dwindling, etc., and it is all pervading as well as immutable. It is full of knowledge. It has never come in contact with any material objects and will never come into such contact. That soul, although present in the different bodies of animals and humans, is essentially one. This special knowledge is actually the goal of life. Those who are dualists are unable to understand this ultimate goal of life.

Just as the same wind passes through different holes of the flute and produces the seven basic notes of music, similarly the same all-pervading soul appears to take on many forms [e.g. humans, demigods, etc.]. These different forms of the soul have occurred due to differences in inclination towards material activity. When these designations such as demigod, human, etc., cease to

exist, the soul exhibits its pure nature. The domain of the material is only as long as ignorance pervades.”

After this, seeing that the king was deep in philosophical thought, Jada Bharat narrated to him an ancient history regarding the great sage Ribhu and Nidagha to dispel his illusion. Thus, on hearing these instructions and narrations, the king became liberated in that very life. One who listens to this narration faithfully becomes eligible to be liberated in all situations. ❀

— Translated adapted by Hari Parshad Das from the Hindi Translation published by Motilal Jalan, Gita Press, Gorakhpur.

THE QUALIFICATION TO HEAR

Śrīmad Bhāgavatam 2.8.4 describes:

*śṛṇvataḥ śraddhayā nityam grṇataś ca sva-ceṣṭitam
kālena nātidīrghena bhagavān viśate hṛdi*

Persons who hear *Śrīmad Bhāgavatam* regularly and are always taking the matter very seriously will have the Personality of Godhead Sri Krishna manifested in their hearts within a short time.

One may ask, however, “Why is it that some people easily understand after hearing something while others don’t?” What is the qualification to hear? If one contemplates on the matter, one will understand that gaining divine knowledge through hearing is not a cheap, easy thing. In his *Prema-bhakti-candrikā* (2.8), Srila Narottam Das Thakur writes, *śunile nā śuna kāna* — hearing, but the sound doesn’t enter the ear.

In this age of instant communication, we expect immediate answers to our questions. From nearly anywhere in the world we can google from our cell phones and in seconds find out whatever facts we are interested in. Moreover, there are hundreds of translations of *vaiṣṇava* literatures available today, including descriptions of intimate and esoteric pastimes of Krishna and the *gopīs*. The temptation is there to dive into such literatures, thinking, “Simply by reading these books I can gain some entrance into the *līlās* and/or become famous as a learned preacher.” However, there is a difference between information and realized knowledge. Knowledge without realization simply brings pride.

After the disappearance of Srila Bhaktivinode Thakur, his dear son, Srila Saraswati Thakur, saw that some persons were trying to gain spiritual understanding by empiric reading of the writings of his father. To correct their misunderstanding he compiled an article entitled, “*Thakur Bhaktivinode*” which was published in the December 1931 issue of the *Harmonist* magazine. The following is a short excerpt:

There have, however, already arisen serious misunderstandings regarding the proper interpretation of the life and teachings of Srila Thakur Bhaktivinode. Those who suppose they understand the meaning of his message without securing the guiding grace of the *ācārya* are disposed to unduly favor the methods of empiric study of his writings.

... It is not empiric wisdom that is the object of quest of the devotee. Those who read the scriptures for gathering empiric wisdom will be pursuing the wild goose chase. There are not a few dupes of their empiric scriptural erudition. These dupes have their admiring under-dupes. But the mutual admiration society of dupes does not escape, by the mere weight of their number, the misfortunes due to the deliberate pursuit of the wrong course in accordance with the suggestions of our lower selves.

In the *Bhagavad-gītā*, 4.34, Krishna explains to Arjuna what is *śravaṇa-adhikāra*, the qualification to hear:

*tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninas tattva-darśināḥ*

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

Srila Ramanujacharya comments on this verse: *praṇipāta-paripraśna-sevādibhir viśadākāram jñānibhyo viddhi* — “You will learn this divine knowledge from wise men by *praṇipāta*, offering obeisances to them, *paripraśna*, submissively inquiring from them, and by *sevā* — serving them.” These three items are required for one to have *śravaṇa ādhikāra*, the qualification to hear and deeply understand.

In his *Sārārtha-varṣiṇī ṭīkā* on the same *Gītā* verse, Srila Viswanath Chakravarti Thakur offers a similar explanation:

*taj-jñāna-prāptaye prakāram āha tad iti. praṇipātena
jñānopadeṣṭari gurau daṇḍavan-namaskāreṇa. bhagavan! kuto
'yam me saṁsāraḥ? katham nivartisyate? iti paripraśnena ca.
sevayā tat-paricaryayā ca*

“This verse speaks of the method for attaining divine knowledge. It is gained by offering respects, bowing down to the guru, and by asking questions such as, ‘O master! Why am I in this world of misery? How will I be relieved from this world of birth and death?’ That knowledge is attained by service to the guru.”

Knowledge of the spirit soul and the Lord is not the same as ordinary mundane knowledge we acquire in the university. At the university we master a book, but in spiritual life we must serve the book — the *Bhagavad-gītā* and *Śrīmad Bhāgavatam* are direct manifestations of the Lord. In *Caitanya-bhāgavata*



Yudhisthir hears from Bhishmadev

(antya 3.532) Srila Vrindavan Das Thakur has written, *dui sthāne bhāgavata-nāma śuni-mātra* — there are two *bhāgavatas*, the book *Bhāgavata* and the *bhakta*, devotee *bhāgavata*. We serve the book *Bhāgavata* by hearing from the *bhakta-bhāgavata*. Krishna tells Arjuna in the *Ādi Purāṇa* (quoted in *Cc. madhya* 11.28):

*ye me bhakta-janāḥ pārtha na me bhaktās ca te janāḥ
mad-bhaktānām ca ye bhaktās te me bhakta-tamā matāḥ*

“Those who are my direct devotees are actually not my devotees, but those who are devotees of my servant are factually my devotees.”

Kuresh, the famous, intimate disciple of Srila Ramanujacharya once asked his guru the meaning of the well-known *Bhagavad-gītā* verse 18.66:

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto me. I will deliver you from all sinful reactions. Do not fear.”



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Ramanuja replied to him, “A person who gives up all independent desires and serves his guru absolutely for an entire year can fully understand the meaning of this verse, and no one else.”

“But life is so uncertain,” said Kuresh, “How can I know whether or not I will live for another year? Please bestow your mercy upon me by making the meaning of the verse manifest in my heart even now.”

Ramanuja considered his request for a while and then replied, “If you live for one month by begging alms from door to door, without knowing where your next meal will come from, then you will begin to realize the meaning of full surrender. At that time, I will instruct you in all the meanings of this glorious verse.”

For one month Kuresh lived as his guru had instructed. When the month had passed, he gained realized knowledge from Ramanuja about the nature of surrender to Krishna.

We should understand the difference between information collection and gaining realized knowledge. The latter only comes through offering respect, submissive inquiries, and rendering service to a devotee and not by mere reading. Srila Prabhupada once described:

Just like some rascals say, “What is the use of accepting a guru?” Of course, they have got very bad experience. ...It is not that, “If I like I can go to a guru, and if I don’t like I can study books at home and learn everything.” No, that is not possible. It is practical. Just like if you purchase a medical book, study at home, and then begin to practice, you will be called a quack. The government will not recognize you. ...Similarly, someone may say, “I have read *Bhagavad-gītā* a hundred times.” But if you ask him what is Krishna he cannot say because he has not approached the *ācārya*. This is the difficulty. He might have read *Bhagavad-gītā* a thousand times but he will not understand a single word because he has not approached. (From a lecture in Mumbai on 5 October 1973.) — MD

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CHILDREN AND DISCIPLINE

**His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada**

Regarding your question: Should force be used on children? No, there shall be no forcing the children to do anything. Child should not be forced. This is all nonsense. Who has devised these things? If we want them to become great devotees, then we must educate the children with love, not in a negative way. Of course, if they become naughty we may show the stick but we should never use it. Child is nonsense, so you can trick him to obey you by making some little story and the child will become cheated in the proper behavior. But never apply force, especially to his chanting and other matters of spiritual training. That will spoil him and in the future he will not like to do it if he is forced. (Letter to Brahmanya Tirtha, 10 December 1972)

A COTTAGE IN THE CITY

**Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada**

From the letter I received yesterday I came to know that a devotee has resolved to put impediments on the path of glorifying Lord Hari in Madras by building and then living in a cottage with a desire to make advancement in his *bhajana*. ... I am not in favor of *sannyāsīs* constructing cottages within the city and living there. This kind of life could be better accomplished



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

inside the caves of the Himalaya Mountains. Such a performance of *bhajana* could be performed while living as trees, like the twin *yamalārjuna* trees.

To glorify Lord Hari is the only goal of the human form of life. It awards one the opportunity to perfect his life. There is no need to lead an idle life on the pretext of solitary worship, or to invite unnecessary poverty on the pretext of possessing no material assets. These put obstacles on the path of glorifying Lord Hari. You should immediately stop your plan to live in a cottage, and instead engage fully for the pleasure of Krishna by preaching the glories of guru and Gauranga while practicing detachment internally as mentioned in

books like *Prārthanā* and *Prema-bhakti-candrikā* (in other words, not by making a show of *bhajana* in public), and by mentally accepting statements like:

*ṣaḍa-rasa bhojana dure parihari
kabe braje māgiyā khāiba mādhu-karī*

When I give up the desire to enjoy the six kinds of food and thus fill my belly by begging alms door to door, then the worship of Hari and the achievement of Mahāprabhu's mercy can be accomplished. (Śrīla Nārottam Das Thakur's *Prārthanā* 9.29.3)

Even while riding on the motorcar of the Madras Gauḍīya Maṭha, the principle and guise of a sincere beggar can be maintained. There is no need to externally display artificial renunciation or luxury by imitating the *sahajīyas*. Renunciation is a state of the heart. There is a gulf of difference between the considerations of those who misuse renunciation and that of the followers of King Janak and Rāya Rāmananda. Taking advantage of, and imitating, King Janak or Rāya Rāmananda, and thus acting like Ravana, is not internal renunciation, or *yukta-vairāgya*. When duplicity enters one's heart and is externally displayed [in the form of false renunciation], no one can achieve their true welfare.

You don't have to minimize the Supreme Lord and the execution of his devotional service. Not understanding this, many people have been misled and have simply learned how to become lazy.

— *Patrāmṛta*, Nectar from the Letters, Translated by Bhūmipatī Dasa; Published by Isvara Dasa. Touchstone Media, Kolkata. 2012.

BHAKTI AND THE SANSKRIT ALPHABET

Sri Srimad Gour Govinda Swami Maharaja

If you tread this path of devotional service, *bhakti-patha*, you will achieve *a-pa-varga*, the spiritual world. If you are only a passive listener you cannot tread this path. If you don't have full confidence on what *sādhū* and Krishna say, if you don't cultivate their instructions in your life, then you cannot tread this path of *a-pa-varga*. Instead of treading the path of *a-pa-varga* you'll tread the path of *pa-varga*. Śrīla Prabhupada has explained what is *pa-varga*. It is described in the books of Sanskrit grammar — *pa*, *pha*, *ba*, *bha*, *ma*, these five alphabets are known as *pa-varga*. Those who are literature students, who study Sanskrit grammar, they can understand. are the five groups of Sanskrit alphabet.

One part of the Sanskrit alphabet is divided into different *vargas*, categories of five letters, and they are named according to the first letter of the category. *Ka-varga*, *ca-varga*, *ṭa-varga*, *ta-varga* and *pa-varga*. The category *pa-varga* consists of the five letters *pa*, *pha*, *ba*, *bha*, and *ma*. Now, in philosophy, these five letters are taken to signify a path:

'Pa' is taken to stand for *pariśrama*, hard labor — *gardabhera mata āmi kari pariśrama* — those on the path of *pa-varga* toil like an ass. Then 'pha'. From such hard toil, *phena*, foam, will come out from your mouth. Then comes 'ba', which stands for *biṣāda*, lamentation, disappointment and pessimism. Following that is 'bha', which stands for *bhaya*, fear. In this world there is fear at every moment. "Oh, there is war declared now! What shall we do? Now we'll die! Everything will be destroyed." The last letter, 'ma', stands for *mṛtyu*, death. These five alphabets are *pa-varga*.

Those who do not tread the path of hard labor, foam coming from the mouth, lamentation, fear, leading ultimately only to death are said to treading the path of 'a-pa-varga'. Kapila Muni says, *āśv apavarga-vartmani* — you should tread the path of *a-pa-varga*, the path of liberation, the path of devotional service (*Śrīmad Bhāgavatam* 3.25.25). Then, *śraddhā ratir bhaktir anukramiṣyati* — gradually you'll develop *śraddhā*, faith; *ratī*, taste; and ultimately pure *bhakti*.

— From a lecture on *Nectar of Instruction* text 3. Bhubaneswar, 15 January 1991

THE IMPORTANCE OF VAISHNAVA SEVA

A Story from South India

Obtaining the mercy of a pure devotee is an absolute necessity for those who aspire for the service and association of the Supreme Lord in the spiritual world. Śrīla Krishnadas Kaviraj Goswami writes in *madhya-līlā* 22.51 of *Caitanya-caritāmṛta*:

*mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya*

Unless one is favored by a pure devotee, one cannot attain the platform of devotional service. To say nothing of *kṛṣṇa-bhakti*, one cannot even be relieved from the bondage of material existence.

There is a story in the life of the great devotee Kanchipurna that nicely illustrates this principle. Kanchipurna was one of the five disciples initiated by Śrīla Yamunacharya whom the members of the Śrī

Sampradāya consider to be his most intimate followers. Although born in a *sūdra* family, Kanchipurna was famous throughout South India as a great *vaiṣṇava*. He resided in the city of Kanchipuram, where he daily offered the service of fanning the famous deity of Lord Vishnu known as Sri Varadaraj Swami.

Kanchipurna's simplicity and devotion endeared him to Lord Varadaraj, so much so that the two of them began having daily conversations. Some of the local people found out about this and individuals began approaching Kanchipurna, requesting him to convey questions on their behalf to the Lord. Varadaraj Swami would reply and then Kanchipurna would relate the answer back to the questioner. One day someone asked if they would go to Vaikuntha at the end of their life. Lord Varadaraj confirmed that after leaving his present body, that devotee would go to Vaikuntha.

The desire arose in Kanchipurna's heart to know if he were going to go to Vaikuntha after his present life. However, he was too shy to ask about himself. The Lord knew the heart of his dear devotee, and a few days later, Varadaraj Swami asked Kanchipurna, "Is there anything that you want to ask me?"

"No, no. I have no question", replied Kanchipurna.

The Lord then insisted, "Kanchipurna, is there nothing that you want to ask me?"

Finally, Kanchipurna revealed his heart. "My dear Lord, when will I go to Vaikuntha?"

Varadaraj Swami cast a loving glance on his devotee, and said, "Kanchipurna, you are my dear servant. I love you, but you will not go to Vaikuntha after this life. Although you have served me with great devotion, you have never served my devotee. Unless someone serves one of my devotees they cannot enter into my abode."

Hearing the Lord's words, Kanchipurna stood there for a moment, and then, without saying a word, he suddenly put the fan down on the altar and left.

Kanchipurna went searching for a devotee whom he could serve.

Being famous all over South India, it was not easy for Kanchipurna to find a devotee willing to accept his service. Although he tried and tried, no one would allow him to serve. Rather, everyone he approached said, "No! No! No! You are a great devotee. Lord Varadaraj personally talks to you! I cannot allow you to serve me. I'll go to hell!"



The deity of Lord Varadaraj in Kanchipuram

Finally, Kanchipurna took off his saffron cloth. Donning some white dress, he went to the home of one of his godbrothers disguised as a cowherd man. For six months he rendered service to that devotee's cows, always being careful to hide his face. After a short time his godbrother noted his devoted service and developed great affection for the mysterious cowherd man who was taking such good care of his cows and asking for nothing in exchange. He began addressing the cowherd as "My boy, my boy!" However, the mysterious cowherd would neither speak nor allow anyone to get too close to him. Hence no one knew his real identity.

One day, Kanchipurna got wet. Having only one set of white cloth, he went back to his small room to change into his saffron-colored clothes. At that time his godbrother happened to see him and realized who he actually was. "Kanchipurna! It's you! What are you doing? You will destroy me! I cannot allow you to render service to me. Rather, it is I who should serve you!"

Kanchipurna then returned to the temple of Lord Varadaraj. Seeing his dear devotee entering the temple, the Lord smiled upon him and said, "Kanchipurna, for six months you did menial service



Inner doors to the deity chamber at the Varadaraj temple in Kanchipuram

for one of my devotees. Now at the end of this life you can come to my abode.”

—

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The Lord has reserved the right to only allow those persons entrance into his abode who have served one of his dear devotees. In *antya* 6.97 of his *Śrī Caitanya-bhāgavata*, Srila Vrindavan Das Thakur quotes from the *Varāha Purāṇa*:

*siddhir bhavati vā neti saṁśayo 'cyuta sevinām
niḥsaṁśayas tu tad bhakti paricaryāratātmanām*

One may doubt whether the servant of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving his devotees will attain perfection. [In Srila Bhaktisiddhanta Saraswati Prabhupada's purport to *Caitanya-bhāgavata*, *ādi* 1.10, this is cited as being from *Śaṇḍilya-smṛti*.]

A similar statement is made by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada in his purport to *Śrīmad Bhāgavatam* 4.21.39:

Srila Narottam Das Thakur sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*, which means that unless one serves the *vaiṣṇavas* and *brāhmaṇas*, one cannot get liberation from the material clutches.

— Rambhakta Das and MD



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Highlights

- **THE APPEARANCE OF LORD NARASIMHA**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **LORD BRAHMA EXPLAINS THE NARASIMHA MANTRA**

From the Nṛsiṃha-pūrva-tāpanī Upaniṣad, Section 2



THE APPEARANCE OF LORD NARASIMHA

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

This Narasimhadev feature was specifically adopted for Hiranyakashipu. The powerful Hiranyakashipu took a benediction from Lord Brahma that no god or demigod can kill him, no man can kill him, no animal can kill him, and so on. Indirectly he made a plan that nobody could kill him. First of all he wanted to become immortal, but Lord Brahma said, “I am not immortal, so how can I give you the benediction of becoming immortal? That is not possible.” *Rākṣasas*, demons, are very intelligent — but for sinful activities. That is the feature of the *rākṣasa*. So Hiranyakashipu planned, “Indirectly I shall take a benediction from Lord Brahma in such a way that I’ll be immortal.”

In order to keep Brahma’s promise, Narayan appeared as Narasimhadeva — half lion and half man. Even Lakshmi had previously not seen such a feature of the Lord. This Narayan, Krishna, is all-powerful. He can assume any form. Although Lakshmi is associated with Narayan, she had previously never seen such a wonderful feature of Narayan. So she was fearful. “Maybe he’s a different person!” Lakshmi is the most chaste wife, so how she can mix with a different person? Therefore she was doubtful. Although she is supposed to know everything, still, she was thinking, “He may not be my husband.” This is the ideal standard of chastity. (From a lecture in Mayapur, 12 February 1977.)

Lord Narasimha appeared for two purposes—to kill Hiranyakashipu and to give protection to Prahlad. Prahlad Maharaja said, “Actually your appearance, your incarnation, is meant for these devotees,



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

these demigods.” Demigod means devotee. There are two classes of men in the world. One class is demigod. Who are demigods? Those who are *vaiṣṇavas*, they are demigods. Demigod does not mean something extraordinary. Anyone who is a *vaiṣṇava*, a devotee of the Supreme Lord, is a demigod. That is the statement of Vedic literature — *viṣṇu-bhakto bhaved daivaḥ*. *Daiva* means *devatā*, demigod. *Asuras tad-viparyayaḥ* — and those who are atheistic demons, they are just the opposite. They are never devotees. So there are two classes of men in this world. Sometimes the number of devotees is more or less, but in this material world

the proportion of the demigods, *vaiṣṇavas*, is never greater. They are always fewer. You cannot expect that the whole population of the world will become *vaiṣṇavas*. That is not possible. Mostly they are demons, atheistic. So Prahlad Maharaja first of all appealed to the Lord, “My dear Lord Narasimhadev, your appearance is for their protection. Now you have killed the demon, my father. Now your business is finished. Now you become pacified, satisfied, because you have no other cause for being angry.”

Narasimhadev was groaning in anger, and the demigods were afraid to approach him, so Prahlad Maharaja first appealed to him, “My dear Lord, there is no need of any more groaning. You become satisfied because your appearance is for the protection of these demigods. They are not disturbing to you.” In this way he began his prayers, in a very nice, simple, childlike way. There was no *vedānta* philosophy. Just the simple truth. (From a lecture in Hawaii, 24 March 1969.)

LORD BRAHMA EXPLAINS THE NARASIMHA MANTRA From the *Nṛsiṃha-pūrva-tāpanī* Upaniṣad, Section 2

Once, all the demigods, feeling afraid of death, sins, and material existence, went to Lord Brahma. Lord Brahma then instructed them in the king of all *mantras* — the *Nārasimha-anuṣṭubha* mantra, by which they could conquer over all these fears. The mantra was:

om̐
ugraṁ vīraṁ mahā-viṣṇuṁ
jvalantaṁ sarvato-mukhaṁ
nṛsiṁhaṁ bhīṣaṇaṁ bhadraṁ
mṛtyu-mṛtyuṁ namāmy aham

“To the fierce (*ugram*) brave (*vīram*) Lord Mahavishnu; to the all-illuminated one (*jvalantaṁ*); to he who is omnipresent (*sarvato-mukhaṁ*); to Lord Narasimha who is terrible in appearance (*bhīṣaṇaṁ*), yet gentle (*bhadraṁ*); to the death of death personified (*mṛtyu-mṛtyum*), I offer my obeisances.”

Therefore, one who is afraid of death, sins, or material existence should take shelter in this mantra. One who takes shelter in this mantra conquers these three.

This mantra begins with the *praṇava* (*om̐*, or *a-u-m̐*), in which the first syllable is ‘a’. This syllable has the earth as its presiding planetary system, the *R̥g-veda* as its presiding Veda, Lord Brahma as its presiding deity, the eight Vasus as its presiding associates, the Gayatri as its presiding metrical structure, and

the Garhapatya as its presiding fire. All these are contained within the first syllable ‘a’. This syllable represents the first quarter of the mantra.

The second syllable is ‘u’. Its presiding planetary system is space, its presiding deity is Lord Vishnu, its presiding associates are the eleven Rudras, its presiding Veda is the *Yajur-veda* along with all its verses, its presiding metrical structure is the *triṣṭup*, and its presiding fire is known as Dakshin. This syllable represents the second quarter of the mantra.

The third syllable is ‘m’, which has the heavenly planets as its presiding planetary system, the *Sāma-veda* as its presiding Veda, Lord Rudra as its presiding deity, the twelve Adityas as its presiding associates, the Jagati as its presiding metrical structure, and Ahavaniya as its presiding fire. This syllable represents the third quarter of the mantra.

The prolonged resounding ‘m’ which one hears at the end of the ‘*om̐*’ is the remaining half syllable, which has Soma as its presiding planet, the Supreme Brahman (Lord Krishna) as its presiding deity, the forty-nine Maruts as its presiding associates, the *Atharva-Veda* as its presiding Veda, the Virat as its presiding metrical structure, the Samvartaka as its presiding fire, and only one presiding sage — Brahma. This extremely effulgent final syllable is a representation of the supreme Brahman and is the fourth quarter of the great mantra described above.

The mantra described above has a total of 32 syllables, with eight syllables in every quarter. The meter is known as *anuṣṭup*. The creation as well as the destruction of this world happens through this meter. Thus the total number of limbs of this mantra are five (*om̐* is the first limb and each quarter of the mantra is one limb). These five can be placed on five human body parts as follows: The first limb (*om̐*) should be placed on the heart (by touching it with the right hand) and thereafter one should recite “*hṛdayāya namaḥ*”. Similarly, the second limb (the first quarter of the mantra) should be placed on the forehead and then one should recite “*śirase svāhā*”. The third limb (the second quarter of the mantra) should be placed on one’s tuft (*śikhā*) and thereafter one should recite “*śikhāyai vaṣaṭ*”; the fourth limb (the third quarter of the mantra) should be placed on the shoulders and one should then recite “*kavacāya hum*”. The final limb (the fourth quarter of the mantra) should be placed on one’s head and then one should recite “*astrāya phaṭ*”. In this way one should



Unknown artist

Lord Nrsimhadev killing the demon Hiranyakasipu

apply the mantra on one's body. Just as all the planetary systems are related to each other in an orderly fashion, so are the various limbs of this mantra.

Om contains everything, and, therefore, sages realized in the absolute truth teach one to add *om* at the beginning and end of every syllable of this mantra while applying it.

In this way, there are eleven words in this *anuṣṭup* mantra. The entire world has been created and gets destroyed by this *anuṣṭup* mantra. One who knows this attains immortality.

When the demigods asked about the meanings of the individual words, Lord Brahma replied, "The Lord is known as *ugram* because by his potency he elevates and expands the creation of all the planets, demigods and living entities, and by that very potency he maintains and dissolves everything. In this way he performs a great favor for everyone. The *Ṛg-veda* instructs us to worship the same Lord who is situated in our heart. Although he has assumed a terrible form of Narasimha, he is not terrible at all. He performs favors for one and all, he elevates the devotees and punishes the demons. For that purpose he is known as *ugra*."

Lord Brahma further explained that he is known as *vīram* because by his potency he playfully creates, maintains and dissolves all the planets, demigods and living entities. The *Ṛg-veda* says that the Lord is brave (*vīra*), expert in his tasks such as performance of *yajña*, and he is the one who desires to create the demigods.

Then Lord Brahma explained that the Lord is known as *mahā-viṣṇu* because he is equally manifest within all the living entities, the demigods and the planets. Just as fat is inherently manifest everywhere within flesh, similarly the Lord resides completely in each and every part of the universe. Therefore, the universe dissolves into his body completely at the time of destruction. This is described in the *Ṛg-veda* as follows, "The maintainer of all living entities has no equal and is equally manifest everywhere in his complete form full of sixteen opulences. Thus he is known as *mahā-viṣṇu*".

Thereafter, Lord Brahma explained that he is known as *jvalantam*, effulgent, because he illuminates all the living entities, demigods, etc., and he simultaneously stays fully illuminated at all times. All the sources of light in this world are illuminated by him. Therefore the *Ṛg-veda* says, "He alone in the form of *śavitā*, the deity of solar effulgence, illuminates himself and others. He creates heat in himself and in others. He is effulgent himself and makes others effulgent. He appears decorated with this brilliance and decorates others. Thus he is *jvalanta*."

Then Lord Brahma explained that he is known as *sarvato-mukham*, having faces everywhere, because by his potency he sees, listens, and recognizes all living entities from all angles everywhere. Although he moves from all directions to all directions, he stays equally manifest everywhere. The *Ṛg-veda* says in

19th century painting by an unknown artist



this regard, “That Supreme Lord who was initially a single entity, expanded within the universe and is the cause of the creation, maintenance and destruction of the universe. Thus he is known as *sarvato-mukha*.”

Then Lord Brahma explained why he is known as *nṛsinham*. Among all living entities, the human (*nara*) is the best. And among all animals, the lion (*simha*) is the best. Thus the Lord is the best of all the worlds, and his eternal, indestructible form is supremely auspicious for all living entities. The Vedas say, “That Lord assumes the form of a lion and is worshiped by his devotees. Although fearsome, he is gentle for his devotees. He wanders everywhere on the earth and

he resides everywhere, including in the voices of his devotees. Thus he is *nara-simha*.”

Then Lord Brahma said that he is known as *bhīṣaṇam*, terrible, because although all living entities become fearful on seeing his form, he fears no one. The Vedas testify to this fact when they say, “Out of fear of him the wind blows, the sun gives light, the fire-god and Indra perform their prescribed duties, and out of fear of him the Lord of death remains active. Therefore he is *bhīṣaṇa*.”

Then Lord Brahma explained that he is known as *bhāḍram*, auspicious, because he is self-effulgent and he illuminates the entire universe by that effulgence. He is decorated and he decorates the entire world by his presence. The Vedas say, “O Lord! May we always hear noble ideas! May we always see noble visions! May we be nourished to worship you for a full period of life! May we serve you in this way!”

Thereafter Lord Brahma explained that he is known as *mṛtyu-mṛtyum*, death of death, because when he is remembered by his devotees, at that time by his potency he destroys the timely and untimely death of his devotees. The Vedas say, “He who bestows all strength, he who is worshiped by the entire world, he whom the demigods follow obediently, and he who gives immortality to the sheltered and death to the non-sheltered, for him, *mṛtyu-mṛtyu*, we offer our oblations.”

Thereafter Lord Brahma explained that the term *namāmi*, I worship, is used in the mantra because all the demigods, learned souls, and aspirants of liberation worship him. The Vedas say, “He whom Lord Brahma worships, he who is the shelter of all the Vedas and Lord Brahma, he who is the worshipable deity of Indra, Varuna, Mitra, Aryama and the other demigods, may he accept our humble obeisances (*namāmi*).”

Finally, Lord Brahma explained as follows, “The term ‘*aham*’, I, is used in the mantra because I, Brahma, was the first one to receive it. I was born even before the Vedas manifested. I am the one who caused the demigods to attain immortality by producing the divine nectar. I am present within all food-grains. I am the one who empowers all the luminaries within this material world. I eat as my foodstuff those who eat foodstuffs without offering them. It is I, Brahma, who received the mantra, and therefore the term *aham* is used in it.”

In this way, the mantra was explained by Lord Brahma to the demigods.

— Translated by Hari Parshad Das from the *Nṛsinha-pūrvottara-tāpanīya Upaniṣat*, edited by Vinayak Ganesh Apte, published by Ananda Ashram Printing Press, Pune, 1929.

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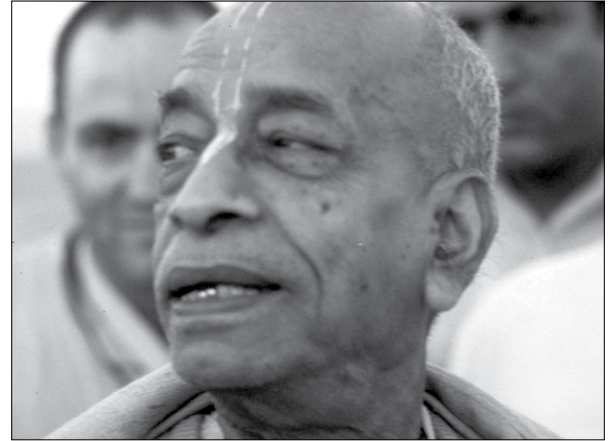


PERFECTING THE MANTRA

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

The etymological alphabets are surcharged with spiritual potency. All mantras indicating the transcendental holy name of God are to be understood in that way. When we chant the mantras as they were presented by authorities, the process helps communication with the Personality of Godhead by sound waves. The powerful mantras have such potency if they are sounded properly. By chanting mantras one can spiritualize one's existence, just like heat can expand a spherical object. *Mantra-siddhi* means complete liberation. There is no difference between the holy name and mantra. 'Man' means mind and 'tra' means deliverance. That which delivers one from mental speculation is called mantra. *Mantra-siddhi* means to transcend the gross and subtle mental plane. (Letter to Padampatji, 7 May 1957.)

Persons who want to gain some advantage through acquiring a cheap reputation imitate great personalities like Haridas Thakur, who was chanting 300,000 holy names daily. By such solitary chanting he got so much spiritual power that he was able to convert a harlot into a great devotee, whereas an ordinary person falls easily to such allurements. One should not imitate such great personalities but should



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

try to see how that personality has developed such taste that he can remain alone simply engaged in chanting. If one can remain alone simply chanting, that is very good. But it is very difficult also. For a conditioned soul it is very difficult to concentrate the mind fully on chanting. Better to be engaged in preaching work and that will make one gradually successful. When we are actually engaged in preaching work then we gradually acquire spiritual strength. (Letter to Sivananda, 11 November 1968.)

There is no requirement that *japa* should be done silently and chanting should be done differently. Loudly or silently, everything is all right. There is no such restriction. The only thing is that we should

chant very attentively, hearing the vibration very distinctly. (Letter to Satsvarupa, 8 March 1969.)

Generally it is the process to simply chant and hear, but if Krishna's *līlā* comes into remembrance, that is very good. It should come automatically. Not that you are remembering it artificially. (Letter to Prahladananda, 17 June 1971.)

Even when you are walking you can softly chant "Hare Krishna, Hare Krishna ..." or even when you are on the bus going somewhere you can chant. When you are working with your hands you can chant and when you are resting or going to take rest you can chant. Even in your toilet room while taking bath you can chant. In this way there is no limitation or restriction for chanting this holy name of God, Krishna, and his energy, Hara. In doing this business there is no loss, but there is very great gain which is transcendental realization. (Letter to Sriman Minoru and Kenji, 22 April 1970.)

MEETING A GURU

Sri Srimad Gour Govinda Swami Maharaja

Guru is the spiritual master, the representative of Krishna. He is a very dear devotee of Krishna, who is *caitya-guru*, seated in the heart as the supersoul. The spiritual master is always there. Don't think that he is not physically present, that he is not there. He is there. He is always there. If you have developed love for the spiritual master, if you have developed that eye, then you can see him, you can talk to him. And he is also present in the form of books, *vāṇī-rūpa*; his instructions are there.

The *Kaṭha Upaniṣad* (1.2.23) states:

*nāyam ātmā pravacanena labhyo
na medhayā na bahudhā śruteṇa
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām*

You cannot understand the absolute truth through your own mundane scholarship, your own mundane intelligence, *medhayā*. Nor can you understand it by listening to many lectures by *karmīs*, *jñānīs*, and *yogīs*. Those who are not devotees, who never come under a bona fide disciplic succession, cannot know it.

Then how can you know? *Kaṭha Upaniṣad* says, *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām*. *Ātmā* here means *paramātmā*, the supersoul who is seated in everyone's heart. Assuming a body, he personally comes as spiritual master to teach *paramātmā-tattva*. He is *caitya-guru*. Unless he speaks, you cannot understand.

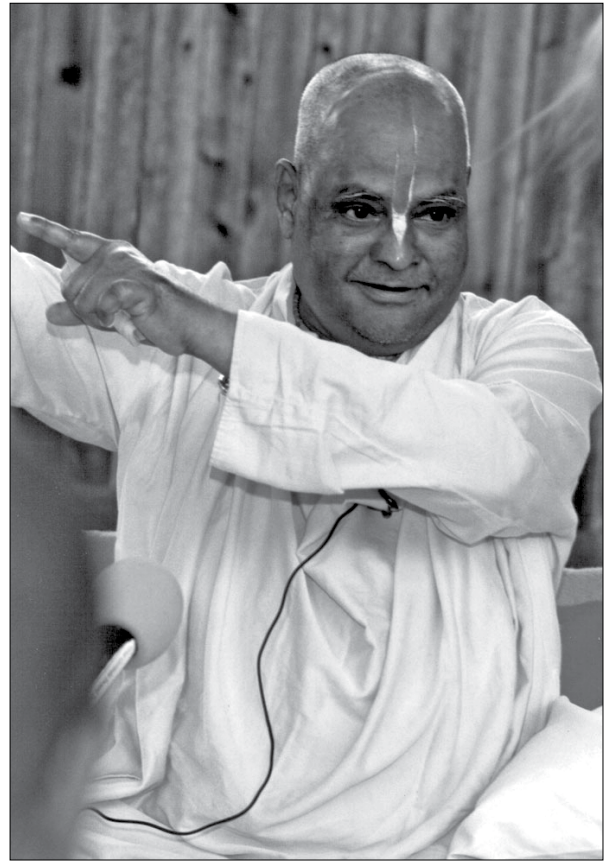


Photo by Adideva Das

Sri Srimad Gour Govinda Swami Maharaja

Where does he appear? Who meets him? That is another question. When an individual person is very, very inquisitive, very eager to understand all these things, the *paramātmā* knows, "Oh, now he is very eager to understand me. I must help him."

So he comes, assuming the body of guru. *Caitanya-caritāmṛta* (*madhya* 19.151) states:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

After wandering through so many planetary systems, undergoing so many species of life, such a person who meets a bona fide spiritual master is most fortunate, *bhāgyavān*. It is Krishna's mercy. *kṛṣṇa kṛpāte guru mile guru kṛpāte kṛṣṇa mile* — By Krishna's mercy you get a bona fide spiritual master, and by the mercy of the spiritual master you get Krishna. *Paramātmā* arranges that meeting. So we must be very eager, very inquisitive, as Dhruva Maharaja was, to get the Lord. *Paramātmā* arranged for Narada Muni to appear before him. "All right, he is very eager now. You go and show him the path, help him."

— My Revered Spiritual Master, Chapter 3. Gopal Jiu Publications. 2010.



SRIMATI RADHARANI IN SRI VAISHNAVISM

*From Sri Vedanta Deshika's composition
Named Yādavābhyudaya*

*nirapekṣa ivaiṣa nīlayā
rasikaḥ pālikayā sa-rādhayā
pṛthag atra kim etad ucyate
kuhakaḥ kaścīd asau kulasya naḥ*

Commentary by Sri Appayya Dikshit: *nirapekṣa iti arasika nīrasa-hṛdaya eṣa kṛṣṇa. nīlayā sa-rādhayā rādhayā sahitayā pālikayā ca nirapekṣa iva apekṣyata ity apekṣa. karmany apratyaya... apekṣaṇīya-kṛtya-rahita evety arthaḥ. Ivakāro 'vadhāraṇe. nīlādayo gopikāviśeṣāḥ. atra gopikāsu pṛthag nīlādikā pratyekaṁ udāhṛtya. kim etad ucyate? asau kṛṣṇa? na asmākaṁ kulasyaiva kaścīd kuhako vañcakaḥ.*

Translation (according to the commentary): Krishna behaves in an unexpectedly distant, emotionless manner with Nila, Palika and Radha. They then ask the other gopīs, “Is this our Krishna?” and they reply, “No. He doesn’t seem to be from our group. He seems to be a cheater.” (Canto 9, verse 90.)

— Translated by Hari Parshad Das from the Yādavābhyudaya with the commentary of Appayya Dikshita, Volume III. Sri Vani Vilas Press, Sri Rangam. 1924.

WITHOUT GAURANGA

The medieval poet Premananda Das

*re manā śacira nandana vine (dhru)
prema boli nāma ati adabhuta śruta haite kāra kāṇe?*

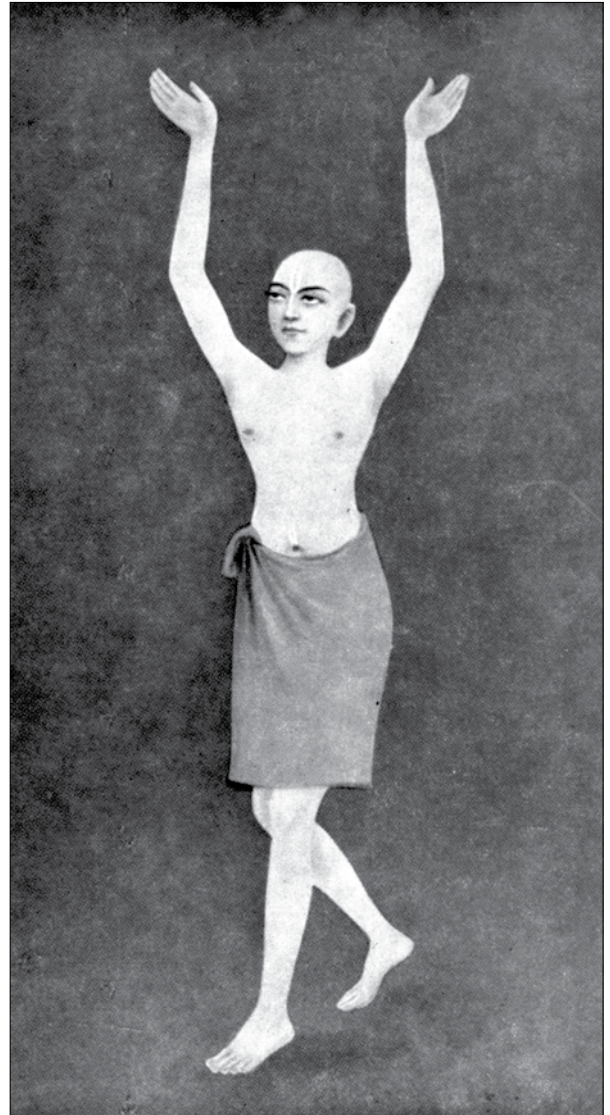
O mind! Without the son of Mother Saci, who would have made us hear the loving chant of the wonderful holy names in our ears?

*śrī-kṛṣṇa nāmera saḡuṇa mahimā kebā jānāita āra
vṛndā vipinera mahā-madhurimā āsvāda ha-ita kāra*

[Without him], how would the qualities and glories of the name of Lord Krishna be known? How would the great sweetness of the forest known as Sri Vrindavan be experienced?

*kebā jānāita rādhāra mādhyura rasa yaśaḥ camatkāra
tānra anubhava, sāttvika vikāra gocara chila vā kāra*

[Without him], how would the conjugal love of Srimati Radharani and the astonishing rasa



Unknown artist, c. 1865



experienced by her be known? How would her loving feelings and ecstasies be otherwise known?

*vraje ye vilāsa, rāsa mahā-rāsa prema parakīyā tattva
gopīra mahimā vyabhicārī sīmā kāra avagati chila eta*

[Without him] how would the great *rāsa* in Vraja and the mood of conjugal love, especially the feelings of *parakīyā* be known? How would the glories of the *gopīs* and the limits of their ecstasies be known?

*dhanya kali dhanya, nitāi caitanya parama karuṇā kari
veda-vidhi agocara, premera vikāra prakāśe jagata bhari*



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Glorious indeed is this *kali-yuga*, for Lord Nitai and Chaitanya have manifested immense mercy and illuminated the path of *prema* or love of God in this world, a path which is unreachable even through the Vedas.

*uttama adhama kichu na vāchila yāciñā dileka kola
kahe premānanda emana gaurāṅge antare dhari de dola*

Never discriminating who is elevated or who is fallen, Lord Gauranga lovingly embraces one and all. The poet Premananda Das says, “Hold tightly to that Gauranga in the innermost core of your heart and sway back and forth in ecstasy.”

— Translated by Hari Parshad Das from *Premānanda Dāsa viracita Manah-śikṣā*. Edited and Published by Din Sri Jagadbandhu Bhadra. Unknown Date.

MATERIAL BENEFITS FROM BHAKTI

Srila Rupa Goswami's

Bhakti-rasāmṛta-sindhu 1.2.245

*keṣāñcit kvacid aṅgānām yat kṣudraṁ śrūyate phalaṁ
bahir-mukha-pravṛttyaitat kintu mukhyaṁ phalaṁ ratiḥ*

“[The various *purāṇas* and other scriptures say that] certain limbs of *bhakti* reward one with great material benefits. These promises of meager material rewards to be earned by the practice of such activities are given only for inspiring the non-serious candidates to perform them. The main fruit of these activities, however, is *rati*, deep attraction to Lord Krishna.”

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira.





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READING OTHER BOOKS

***His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada***

So far as reading is concerned, you may read any one of the books you have mentioned — *Introduction to Śrīmad Bhāgavatam*, Professor Sanyal's book, Srila Bhaktivinoda's book *Sri Caitanya Mahaprabhu — Life and Precepts*, or English translations of *Śrī Caitanya-caritāmṛta*. The best thing is to take any one of the above mentioned books and finish it from beginning to end. If you can do that with Srila Bhaktivinode's book, that would be very nice. (Letter to Mahapurush, 7 March 1968.)

There is even archaeological evidence of Vyasa-dev which was recently propounded by one Dr. Chakravarti. I personally saw this in a monthly magazine of Calcutta of the name "Mother" in which I was giving my articles. If you like, you can inquire from them or such institutes as Chaitanya Research Institute, started by my god-brother Tirtha Maharaja. That is not a very difficult task. (Letter to Janardan, 2 March 1969.)

Regarding the *Suśruta-saṁhitā*, I have no information about this. *Suśruta-saṁhitā* is a big book of medical science. It cannot be understood by ordinary laymen. I do not know why you bother about this, but if somebody helps you from this book, I have no objection. (Letter to Arundhati, 1 April 1970.)

Gopal Krishna informed me that you plan to build the temple in Nellore with the help of local life members.



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

This is a very good idea. You may construct a library and a meditation hall to please the donors, but as far as possible the library should carry our books and books of other *vaiṣṇava ācāryas*. In the meditation hall you may put pictures of Krishna on all four sides. (Letter to Mahamsa Swami, 17 August 1975.)

There is no need of studying Manu. Don't divert your attention in that way. We have got so many books. Those you should study. (Letter to Nayanabhiram, 30 April 1971.)

We have no business with Tagore's *Gītāñjalī*. We are simply interested in spreading Krishna's *Gītā*. When the greatest author, Krishna, is there, there is no need of bringing smaller authors. When there is the brightest sunshine,

there is no need of bringing small lamps. When there is the brightest moonshine, there is no need of bringing glowworms. This is our principle. If you want to write something, read our *Bhagavad-gītā* As It Is carefully and write something simple to benefit the common people. (Letter to S.N. Sharma, 9 November 1976.)

KING PANDUVIJAY, JAGANNATH, AND THE PANDAS

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

There was a powerful king named Panduvijay, or Panduvijay, ruling Pandya-desh. He was born around 300 B.C. Pandya-desh was an ancient kingdom situated on the shore of the ocean in South India, forming the southernmost part of ancient Dravida. Although he was the king, Panduvijay steadily engaged himself in the worship of Lord Vishnu and the *vaiṣṇavas*. His reign began about 300 years after the appearance of Lord Buddha. At the time of King Panduvijay, *vaiṣṇava-dharma* had almost been forgotten due to the vigorous preaching of the Buddhists.

Powerful king Panduvijay drove the practice of Buddhism out of Pandya-desh because he was very eager to re-establish eternal *vaiṣṇava-dharma* throughout his kingdom. King Panduvijay's priest was a great devotee and staunch worshiper of Lord Vishnu named Sri Deveshwar. This devotee advised his *vaiṣṇava* king on a great variety of subjects. Being advised by Deveshwar, the king of Pandya-desh converted the people throughout his entire kingdom into devotees of Lord Vishnu. With the help of Deveshwar and his son, King Panduvijay delivered the deities of Lord Jagannath, Baladev and Subhadra from the clutches of the Buddhists, who claimed that they were actually deities of Buddha, Dharma and Sangha.

The king placed these deities on a chariot and took them to Sundarachal, and later they were re-established in the temple at Sri Nilachal. Even today, when Lord Jagannath, Balaram and Subhadra climb upon their chariots at the time of *ratha-yātrā*, this is known as *Pāhāṇḍi* or *Pāṇḍuvijaya* after King Panduvijay. When Lord Jagannath returns from Sundarachal to Nilachal, this is called *punar-yātrā*. Indeed, the present worshipers of Lord Jagannath are known as *paṇḍā* or the priests of Panduvijay. Deveshwar tried his best to free the people from the misconceptions preached by

the followers of Lord Buddha, and he reinstated the worship of Lord Purushottam at Nilachal according to the prescribed rules and regulations.

— *The Life and Teachings of the Four Ācāryas*. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Presented by Laxman Das and Sanmohini Devi Dasi. Jai Nitai Press. Vrindavan. 2007.

VARIOUS GRADES OF BHAKTI Nāradiya Purāṇa 1.15.38-51

*viṣṇau samarpitaṁ sarvaṁ sāttvikāṁ saṁphalaṁ bhavet
hari-bhakti parā nṛṇāṁ sarva-pāpa-praṇāśinī*

[Lord Vishnu, incarnated as Dharma, religiosity personified, said to the sagacious king Bhagirath:] Everything dedicated to Lord Vishnu attains success and goodness. It is transcendental devotion to Lord Hari that is the destroyer of all sins of human beings.

*sā bhaktir daśadhā jñeyā pāpāranya-davopamā
tāmasai rājasaiś caiva sāttvikaiś ca nṛpottama*

O best among kings! That devotional service which is like a great fire for a forest of sins is understood to be divided into ten types according to [the broad categories of] *tāmasī-bhakti*, devotion in the mode of ignorance, *rājasī-bhakti*, devotion in the mode of passion, and *sāttvikī-bhakti*, devotion in the mode of goodness.

[Translator's Note: These ten categories are as follows:

- (1) *adhamā-tāmasī-bhakti*, low-level devotion in the material mode of ignorance;
- (2) *madhyamā-tāmasī-bhakti*, intermediate devotion in the material mode of ignorance;
- (3) *uttamā-tāmasī-bhakti*, superior devotion in the material mode of ignorance;
- (4) *adhamā-rājasī-bhakti*, low-level devotion in the material mode of passion;
- (5) *madhyamā-rājasī-bhakti*, intermediate devotion in the material mode of passion;
- (6) *uttamā-rājasī-bhakti*, superior devotion in the material mode of passion;
- (7) *adhamā-sāttvikī-bhakti*, low-level devotion in the material mode of goodness;
- (8) *madhyamā-sāttvikī-bhakti*, intermediate devotion in the material mode of goodness;



Three mendicant couples

Tanjore, ca. 1830



Four male ascetics

(9) **uttamā-sāttvikī-bhakti**, superior devotion in the material mode of goodness;

(10) **uttamottamā-bhakti**, topmost devotion devoid of the material modes.]

yac cānyasya vināśārthaṁ bhajanam śrī-pater nṛpa
sā tāmasy adhamā bhaktiḥ khala-bhāva-dharā yataḥ

O King! That devotional service towards the Lord of Sri, Lakshmi, which is performed for revengefully destroying someone, is known as **adhamā-tāmasī-bhakti**, low-level devotion in the material mode of ignorance, for it consists of rogue-like tendencies.

yo 'rcayet kaitava-dhiyā svairiṇī sva-patiṁ yathā
nārāyaṇam jagannāthaṁ tāmasy madhyamā tu sā

One who worships Lord Jagannath, also known as Narayan, with a deceitful heart, like an unchaste wife worshipping her husband, performs **madhyamā-tāmasī-bhakti**, intermediate devotion in the material mode of ignorance.

deva-pūjā parāṁ dṛṣṭvā mātṣaryād yo 'rcayed dharim
sā bhaktiḥ pṛthivī-pāla tāmasy cottamā smṛtā

O maintainer of the earth! Seeing the demigod worship of others, one who worships Lord Hari with a feeling of competitive enviousness is understood to be performing **uttamā-tāmasī-bhakti**, superior devotion in the material mode of ignorance.

dhana-dhānyādikaṁ yas tu prārthayann arcayed dharim
śraddhayā parayā yuktaḥ sā rājasy adhamā smṛtā

Equipped with higher faith, one who worships Lord Hari, praying for money and material resources, is understood to be performing **adhamā-rājasī-bhakti**, low-level devotion in the material mode of passion.

yaḥ sarva-loka-vikhyāta-kīrtim uddiśya mādham
arcayet parayā bhaktyā sā madhyā rājasī matā

Through higher devotion, one who worships Lord Madhav while desiring material fame in all the worlds is said to be performing **madhyamā-rājasī-bhakti**, intermediate devotion in the material mode of passion.

sālokyādi padaṁ yas tu samuddiśyārcayed dharim
sā rājasy uttamā bhaktiḥ kīrtitā pṛthivī-pate

O Lord of the earth! One who worships Lord Hari with a desire to attain liberation such as *sālokyā*, residing on the same planet as the Lord, is said to be performing **uttamā-rājasī-bhakti**, superior devotion in the material mode of passion.



Kṛṣṇa-pūjā

*yas tu sva-kṛta-pāpānām kṣayārtham prārçayed dharim
śraddhayā parayopetaḥ sā sāttvikī adhamā smṛtā*

Equipped with higher faith, one who worships Lord Hari expertly only to diminish his sins is said to be performing **adhamā-sāttvikī-bhakti**, low-level devotion in the material mode of goodness.

*harer idaṁ priyam iti suśrūṣāṁ kurute tu yaḥ
śraddhayā saṁyuto bhūyaḥ sāttvikī madhyamā tu sā*

Equipped with faith, one who performs service because he has heard [from somewhere] that such and such service is dear to Lord Hari [but does not apply much intellect and realization] is said to be performing **madhyamā-sāttvikī-bhakti**, intermediate devotion in the material mode of goodness.

*vidhi-buddhyārcayed yas tu dāsavac chrī-patim nṛpa
bhaktinām pravaraḥ sā tu uttamā sāttvikī smṛtā*

O King!, One who worships the Lord of Sri, Lakshmi, like a servant, with an intelligence equipped with scriptural rules and regulations, performs the topmost type of devotion in the material modes, known as **uttamā-sāttvikī-bhakti**, superior devotion in the material mode of goodness.

*mahimānaṁ harer yas tu kiñcit kṛtvā priyo naraḥ
tan mayatvena santuṣṭaḥ sā bhaktir uttamottamā*

[Finally], knowing thoroughly the glories of Lord Hari, that human who performs anything dear to Lord

Hari while being fully satisfied due to being absorbed in spontaneous devotion is said to be performing **uttamottamā-bhakti**, topmost devotion devoid of the material modes.

*aham eva paro viṣṇur mayi sarvam idaṁ jagat
iti yaḥ satataṁ paśyet taṁ vidyād uttamottamam*

One who constantly realizes that I, Vishnu, am the only transcendental Lord and that the entire world is resting upon me, is to be known as the topmost [devotee].

*evaṁ daśa-vidhā bhaktiḥ saṁsāraçcheda-kāriṇī
tatrāpi sāttvikī bhaktiḥ sarva-kāma-phala-pradā*

These are the ten types of devotion, [and any one of them is] capable of destroying material existence. Yet devotional service in the mode of goodness is the one which can fulfill all of one's [material and spiritual] desires. ॐ

— Translated by Hari Parshad Das from the *Nārāḍya-mahā-purāṇa* published by Khemraj Shrikrishna Das. Printed at the Venkateshwar Steam Press, Mumbai. Vikram Samvat 1980 (~ 1923 A.D.)

MORE THAN THE LORD

From the Prapannāmṛta of Sri Anantacharya

*śrīmad-bhāgavatārcanaṁ bhagavataḥ pūjā-vidher uttamam
śrī-viṣṇor avamānanād guru-taraṁ śrī-vaiṣṇavollaṅghanam
tīrthād acyuta-pādaḥ guru-taraṁ tīrtham tadīyāṅghrijaṁ
tasmān nityam atandrito bhava satām teṣāṁ samārādhane*

The topmost form of worshipping the Supreme Lord is the worship of his pure devotee. More dangerous than defying Lord Vishnu is to defy a *vaiṣṇava*. More potent than the water emanating from the Lord's feet is the water emanating from his dear devotee's lotus feet. Therefore always be alert and engage in the dedicated worship of those devotees dear to the Lord. (Chapter 65, verse 86.) ॐ

— Translated by Hari Parshad Das from the *Prapannāmṛta* edited by Srinivas Nrsimhacharya (Balaji Swami). Published by Khemraj Shrikrishnadas. Printed at the Venkateshwar Steam Press, Mumbai. Vikram Samvat 1964 (~ 1907 A.D.)



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Highlights

- **IT IS NO LONGER YOUR BODY**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **ELEVENTH CANTO AFTER THE TENTH**
Sri Srīmad Gour Govinda Swami Maharaja
- **SAMPRADAYAS, MANTRAS AND THEIR IMPORTANCE**



IT IS NO LONGER YOUR BODY

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

I am very much concerned about you, that you have been injured by working. I do not know what sort of *ugra-karma* you were performing, but whatever you do, you must be careful. Your body is dedicated to Krishna, therefore you should not be neglectful about it. You should always think that your body is no more your body, but it is Krishna's body. Therefore you should take care of it. (Letter to Jayapataka, 6 October 1968.)

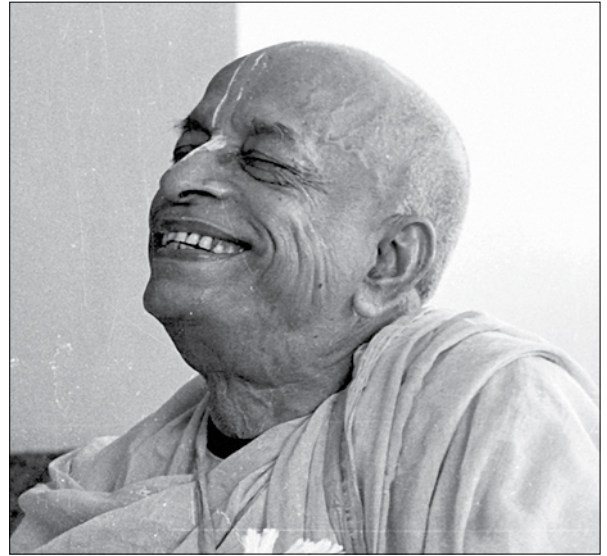
ELEVENTH CANTO AFTER THE TENTH

Sri Srīmad Gour Govinda Swami Maharaja

You should hear *Śrīmad Bhāgavatam* from a real *vaiṣṇava-sādhū* who knows it, who is completely drowned in that ocean of *rādhā-kṛṣṇa-prema*, completely absorbed in that thought. Only from such a person you should hear. Otherwise the reverse effect will be there.

However, after reading or hearing the tenth canto of *Śrīmad Bhāgavatam*, one has to read the eleventh canto. Unless one reads the eleventh canto he will definitely fall down. This *bhāgavata-śravaṇa* is our daily activity, *nityaṁ bhāgavata-sevayā*. It is a daily activity. Just like we daily take food, take rest, take bath, pass stool and urine, similarly, this *śrīmad-bhāgavatam-śravaṇa* is a daily activity.

— From a lecture on *Śrīmad Bhāgavatam* 9.2.10 given at Krishna Balaram Temple, Bhubaneswar. 19 June 1993.



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

SAMPRADAYAS, MANTRAS AND THEIR IMPORTANCE

“*Sampradāya*” is often translated into English as “sect”, which is derived from the Latin term ‘secta’, meaning “a path”. However, the term ‘sect’ is sometimes used to refer to groups of people with a narrow frame of mind who are not open to other’s points of view.

From the etymological point of view, the term ‘*sampradāya*’ is composed of *sam* + *pra* + *dāyaḥ*. The prefix “*sam*” means “*samyak*”, “complete”; the prefix “*pra*” means “*prakarṣeṇa*”, “thoroughly”; and the verbal form “*dāyaḥ*” indicates the act of bestowing. Thus, the term *sampradāya* actually means “the medium through which complete and thorough



The Six Goswamis of Vrindavan

bestowing [of spiritual realization] occurs.” Thus, translating the term ‘*sampradāya*’ as a “narrow sect” actually proves that not only is much lost in translation, but much is also misunderstood.

In the days of the yore, affiliating oneself to a *sampradāya* was not considered something that one would be hesitant to do. Actually, in past ages no one would be accepted as a spiritualist unless they had been admitted to a *sampradāya* — a far cry from the modern humanists who encourage people to declare themselves as 'spiritual but not religious'.

In the introductory prayers to his *Bhāvārtha-dīpikā* commentary on *Śrīmad Bhāgavatam*, Srila Sridhar Swami writes:

*sampradāyānurodhena paurvāparyānusārataḥ
śrī-bhāgavata-bhāvārtha-dīpikayāṁ pratanyate*

In accordance with my *sampradāya* and adhering to a logical sequence, I commence this commentary on the *Śrīmad Bhāgavatam* named *Bhāvārtha-dīpikā*, the lamp of essential meanings.

Why does he restrict himself to his *sampradāya*? Is it not a narrow frame of vision to describe things only as per one's limited group? Actually, in declaring his adherence to a *sampradāya*, Srila Sridhar Swami demonstrates great honesty. He could have easily claimed to be a knower of the conclusions of all the *sampradāyas*. He may have even read their books. But he does not

claim to be able to write a commentary according to any other *sampradāya* besides his own. This is because one does not gain realized knowledge of all the *sampradāyas* simply by reading their books. Knowledge of practical, day-to-day spiritual activities (*dīna-caryā*), the mood behind the worship rituals (*pūjā-vidhi*), and secrets of mantras are not found in books. These are gained from a personality who belongs to a *sampradāya*. Thus, not claiming expertise in another *sampradāya* is actually a sign of intellectual and spiritual honesty.

The essential idea behind a *sampradāya* is to protect a valuable flow of knowledge and realization. Realization in all fields of spiritual and material knowledge is not possible for a single limited soul. No one can claim to know all fields of knowledge. Everyone who aims for spiritual realization has to make a wise decision as to what he/she considers the aim of life. The *Vṛddha-cāṇakya-nīti-darpaṇa* (15.10) says:

*ananta-śāstram bahulāś ca vidyā
alpaś ca kālo bahu-vighnatā ca
yat sāra-bhūtaṁ tad upāsanīyaṁ
haṁso yathā kṣīram ivāmbu-mīśram*

There are unlimited scriptures regarding innumerable sciences. Time is limited and obstacles are many. Only the essential is to be known and worshiped, in the same way that a divine swan separates the essence (milk) from the inessential water.

Thus, every field of specialized knowledge has its specialized teachers (gurus) and qualified receiving

souls (*adhikārīs*). Sometimes, due to a lack of qualified souls, some specialized branches of learning disappear. A classic example is given in the *Bhagavad-gītā* 4.2-3:

*evam paramparā-prāptam imam rājarāṣayo viduḥ
sa kāleneha mahatā yogo naṣṭaḥ parantapa*

*sa evāyam mayā te 'dya yogaḥ proktaḥ purāṇaḥ
bhakto 'si me sakṣā ceti rahasyam hy etad uttamam*

This supreme science was thus received through the chain of disciplic succession and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it appears to be lost. That very ancient science of the relationship with the Supreme is today told by me to you because you are my devotee as well as my friend and can therefore understand the transcendental mystery of this science.

Seeing Arjuna as the only qualified person (*adhikārī*) for the science, the Supreme Lord re-inaugurates a *sampradāya* on the battlefield of Kurukshetra. Thus, even Lord Krishna favors the concept of knowledge transmission through a *sampradāya*.

There are many sciences that have been transmitted faithfully from guru to disciple. Sometimes it may happen that the scriptures that were used as a reference for proving the tenets of that science may no longer be available after certain centuries. Even in such cases, essence seekers do not question the validity of such a *sampradāya*. An example of this is the literature *Sanḡita-ratnākara*, “the jewel-mine of music”. This great composition on traditional Vedic music was written by an author named Sarangadeva in the 13th Century. During the following two centuries, India came under heavy attacks by Muslim invaders, such that by the 15th Century this book became extremely difficult to understand. Fortunately, one of the remaining students of the *sampradāya*, a person named Kallinath wrote a commentary on *Sanḡita-ratnākara* in which he brought out the meanings of the difficult texts. In his commentary on chapter seven, verse ninety-one, he defines *sampradāya* by quoting Lord Vishnu's words:

*śāstrānuktasyāpi śāstreṇābhyanujñātasya śāstrāvirodhino 'rtha-
viśeṣasya ācārya-śiṣya-paramparayā yad-upadeśa-pradānam sa
sampradāya ity etal-lakṣaṇa-lakṣitatvāt. tathā cuktam,*

*yo yat samyag vijānīte sa yad vadati tattvataḥ
sa sampradāyaḥ kathito viṣṇunā loka-jīṣṇunā*

Knowledge, even if not spoken directly in the scriptures, if it is not opposed by them and is supported indirectly by them — if such special knowledge is transmitted in a disciplic succession then

it is known as a *sampradāya*. It is said by Lord Vishnu, the conqueror of the worlds, that, “A *sampradāya* is the truthful transmission of facts by one who knows them correctly and completely.”

In the age of Kali, when the prominence of chanting the names of the Lord Hari is at its pinnacle, it is obvious that receiving a *vaiṣṇava* mantra is the highest spiritual benefit that one can get from a *sampradāya*. There has been confusion about whether initiation is required for chanting such a mantra, especially after the following verse was penned by Sri Lakshmidhar in the *Bhagavan-nāma-kaumudī*:

*ākṛṣṭiḥ kṛta-cetasām sumanasām uccāṭanam cāmhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ
no dīkṣām na ca sat-kriyām na ca puraścaryām manāg iṣṭate
mantra 'yam rasanā-sprg eva phalati śrī-kṛṣṇa-nāmātmakāḥ*

The holy name of Krishna, having attracted the hearts of the saintly souls and having destroyed all sins, is now easily available for all classes of people — all the way down to the *cāṇḍāla*. The holy name has conquered and controlled the opulence of liberation. The holy name does not depend on *dīkṣā*, neither does it wait for any rituals or other preparatory purifications. This mantra is such that it becomes fruitful simply by coming in contact with the tongue.

This verse is also quoted by Srila Rupa Goswami in his book *Padyāvalī* and by Srila Krishnadas Kaviraj Goswami in the *Caitanya-caritāmṛta*, *Madhya* 15.110. Although it is true that the holy name does not depend on initiation, it should not be interpreted to imply that one does not need initiation to attain perfection in spiritual life. [See the Bhaktivedanta purport to *Cc. madhya* 15.108 for an elaborate discussion as to why one needs *dīkṣā*, second initiation.] The initiation mantra is one of the many things that the guru in a *sampradāya* bestows on a disciple. In the opening verse of his *Muktā-carita*, Srila Raghunath Das Goswami lists all the wonderful gifts that he attained by the mercy of his guru:

*nāma-śreṣṭham manum api śaci-putram atra svarūpaḥ
śrī-rūpaḥ tasyāgrajam uru-purīm mātthurīm goṣṭhavāṭīm
rādhā-kunḍam girivaram aho rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī-gurum tam nato 'smi*

I offer obeisances to Sri Guru, by whose mercy, I have obtained the topmost holy-name, the divine mantra, and personalities like Lord Sachinandan, Sri Swarup Damodar Goswami, Sri Rupa Goswami and his elder brother Sri Sanatana Goswami and I have also obtained residence in holy places like Sri Mathura, Sri Vrindavan, Sri Radha Kunda, Sri



Mahaprabhu does kīrtana with his followers

Govardhan and of course, most importantly, I have attained the desire and hope to render confidential service to Sri Sri Radha Madhava.

Therefore, while gaining knowledge of a mantra from a book can help attain perfection to a certain level, the topmost fruits are only bestowed by the process of surrender to a guru who is in a bona-fide *sampradāya* and has received teachings in the confidential service to the Supreme Lord.

Moreover, various faults are introduced in a mantra if it is not received in a proper way. The *Māṭrkā-bheda-tantra* (12.43) lists some of the faults that enter into a mantra if it is merely received through a book:

*abhaktiś cākṣare bhrāntir luptaś chinnaś tathaiva ca
hrasvo dīrghaś ca kathanam svapne tu aṣṭadhā smṛtaḥ*



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अथ कृष्णक थामुत बिन्द

- (1) *abhakti* — one may end up considering the mantra as merely a collection of syllables without any inherent sense of devotion in it.
- (2) *akṣara-bhrānti* — one may misunderstand one or more syllables in the mantra to be some other syllable.
- (3) *lupta* — one or more syllables may be missing from the mantra.
- (4) *chinna* — in mantras where the syllables are tightly joined together, one may not pronounce half a syllable or a complete syllable.
- (5) *hrasva* — one may utter an elongated syllable (e.g. ā) in its shortened form (a).
- (6) *dīrgha* — one may utter a short syllable (e.g. a) in its elongated form (ā).
- (7) *kathana* — one may speak out a secret mantra to an unqualified person while awake.
- (8) *svapana* — one may speak out a secret mantra to an unqualified person while sleeping.

It is important that a mantra be received from a proper knowledgeable soul from an established *sampradāya*. The *Gautamīya-tantra* (30.6) therefore says, *sampradāya vihinā ye mantrās te niṣphalā matāḥ* — “Mantras without a proper *sampradāya* are fruitless.”

Thus, it is the duty of everyone who is interested in spiritual life to approach a proper lineage of spiritual masters for gaining proper realizations in spiritual life. ❀ — HPD.

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Highlights

• CAUSE OF FALL DOWN

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• RECONCILING SEEMINGLY OUTRAGEOUS FIGURES



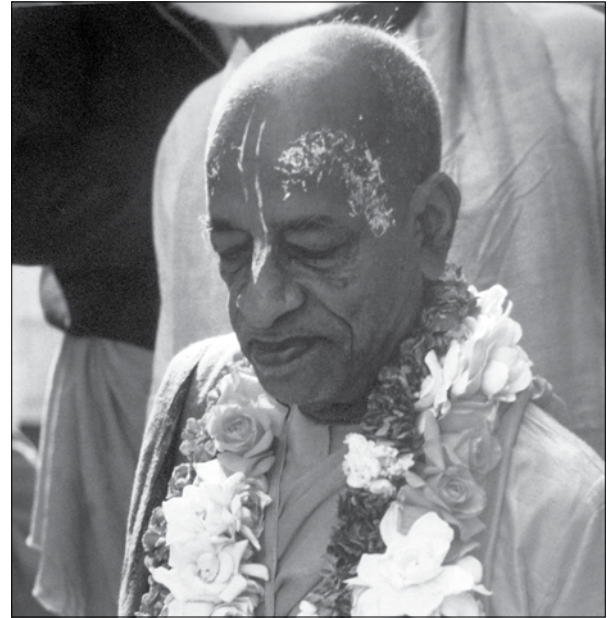
CAUSE OF FALL DOWN

His Divine Grace A.

C. Bhaktivedanta Swami Prabhupada

If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down. *Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi* [Text 8 of Srila Vishwanath Chakravarti Thakur's *Śrī Gurv-aṣṭaka*]. If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further. Despite a very rigid life in devotional service, Bharat Maharaja did not consult a spiritual master when he became overly attached to a deer. Consequently he became strongly attached to the deer, and, forgetting his spiritual routine, he fell down. ❧

— Purport to *Śrīmad Bhāgavatam* 5.12.14



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

RECONCILING SEEMINGLY OUTRAGEOUS FIGURES

Some of the numbers given in Vedic literatures seem too fantastic to be true. For example, the forty-first verse of chapter ninety of the tenth canto of *Śrīmad Bhāgavatam* states:

*tasraḥ koṭyaḥ sahasrāṇām aṣṭāśīti-śatāni ca
āsan yadu-kulācāryāḥ kumārāṇām iti śrutam*

[In Dwarka] the Yadu family [had so many children] that they employed 38,800,000 teachers to educate them.

Quadrillions of Bodyguards

The next verse says *lakṣeṇāste sa āhukāḥ* — Maharaja Ugrasena had an entourage of thirty trillion

attendants. In chapter ninety of *Krishna Book*, Srila Prabhupada gives an even more fantastic figure: "... it is said that King Ugrasena alone had ten quadrillion soldiers as personal bodyguards."

One quadrillion is equivalent to a thousand million millions — a one with 15 zeros following it. The world population today is estimated to be 7.148 billion persons. In other words, according to Srila Prabhupada, King Ugrasena had over than 100,000 times more personal bodyguards than the entire present population of the earth planet. And aside from that, there were also cooks, laborers, priests, housewives, children, soldiers, and the rest of a variegated population of Dwarka.

Regarding the number of personal servants of Maharaja Ugrasen, Srila Vishwanath Chakravarti Thakura offers an explanation in his commentary to the *Śrīmad Bhāgavatam* 10.90.42 as follows:

atrāyutānām iti bahu-vacanāṁ kapiñjalādhikaraṇa-nyāyena. tritva-viśiṣṭāyām saṅkhyāyām paryavasāyitam ayutānām ayuta-lakṣaṇena bindu-trayodaśa-yuktena trayeṇa śaṅkha-trayenety arthaḥ. āsīd iti vaktavye āsta iti nitya-līlā-sphūrtiṃ uktam.

The plural in the term “*ayutānām*” should be understood according to the maxim of *kapiñjala-nyāya*. [The *kapiñjala-nyāya* says that whenever plural is used in context of numbers, it should be understood as the number 3]. Thus, the number here is 3 followed by thirteen zeros (30,000,000,000,000).

The present tense term “*āste*” (are) in this verse is used instead of the past tense “*āsīd*” (were) and this indicates that this great number is being spoken of by Srila Shukadev Goswami from the remembrance of the continuous ongoing *nitya-līlā* of the Lord [in Goloka Vrindavan, and not from the pastimes that happened on earth].

Unlimited Cows

What to speak of the cows of Vrindavan! In his purport to *Śrīmad Bhāgavatam* 10.12.2, Srila Vishwanath Chakravarti Thakur says that the number of Krishna’s cows exceeded one followed by seventeen zeros. That’s in the realm of one hundred quadrillion cows. And Visvanath says that was just the young calves, the older cows far exceeded that amount. In his commentary on *Bhāgavatam* 10.12.2, Srila Jiva Goswami explains:

evam vatsānām bālānañcānantyam uktam. itthaṁ vane bālaiḥ pālyamānānām api vatsānām yadiyattā nābhūt tarhi vraje ruddhānām abhinavānām tṛṇa-carāṇām tathā go-saṅge gatānāṁ mukta-stanyānām vatsānām tathā tan-mātṛṇām anyāsāṅca gavāṁ tathā vatsatarīṇām vṛṣṇāṅca śrī-gopāla-deva-prabhāveṇa nityaṁ vivardhamānānām iyattā katham āstām? mahiṣyādayaśca kena vā gaṇyā ity evam asaṅkhyeyāḥ paśavas tad-anusāreṇa gopa-gopyādayaścānantā jñeyā.

The boys and calves of Vrindavan together could not be counted. If the number of calves that they herded in the forest was beyond calculation, how many more calves must have been left back in Vraja—the small calves taking milk from their mothers, as well as the mothers of the calves that went to the forest, other cows, the elder male and female calves, the bulls, whose numbers kept increasing daily by the power of Gopal, and the buffalo as well? Thus the animals, cowherd and cowherd women were unlimited in number.



How do we understand such numbers? Are they exaggeration? Allegory?

Srila Vishwanath Chakravarti Thakur gives an answer in his *Sārārtha-darśini* commentary on *Śrīmad Bhāgavatam* 10.12.3:

na ca ṣoḍaśa-krośi-mātrasya vṛndāvanasya pradeśe tāvanto vatsāḥ naiva bhāntīti vācyam bhagavad-vigrahasyai-va dhāmnas cāsyā tathāparimitatve ‘py acintya-śaktiā vibhūtvāt tat-pradeśaika-deśe ‘pi pañcāśata-koṭi-yojana-pramāṇa-brahmaṇḍār-budānām bhagavataiva brahmaṇe etat-uttarādhyāye darśayisyamāṇatvād ata evoktaṁ bhāgavatāmṛte,

evam prabho priyāṇām ca dhāmnas ca samasya ca avicintya-prabhāvatvād atra kiñcin na durgḥaṭam. iti.

One should not argue that such a large number of cows could not possibly fit into the thirty-two square mile area of Vrindavan, because the *dhāma* is unlimited by the inconceivable energy of the Lord. Even a small portion of the holy *dhāma* is sufficient to accommodate billions of universes each measuring fifty million miles in diameter. Krishna showed this to Brahma in a later chapter. The *Laghu Bhāgavatāmṛta* says there is no question of impediments, obstacles or limitations because the Lord, his associates, and his holy *dhāma* have inconceivable power (*acintya-śaktiḥ*).

Srila Prabhupada similarly writes in his purport to *Śrīmad Bhāgavatam* 10.12.3:

In this verse the words *kṛṣṇa-vatsair asaṅkhyātaiḥ* are significant. The word *asaṅkhyāta* means “unlimited.” Krishna’s calves were unlimited. We may speak of hundreds, thousands, tens of thousands, hundreds of thousands, millions, billions, trillions, tens of trillions, and so on, but when we go further to speak of numbers impossible for us to count, we are speaking of unlimited numbers. Such unlimited numbers are indicated here by the word *asaṅkhyātaiḥ*. Krishna is unlimited, his potency is unlimited, his cows and calves are unlimited, and his space is unlimited. Therefore he is described in *Bhagavad-gītā* as Para-brahman. The word brahman means “unlimited,” and Krishna is the Supreme Unlimited, Para-brahman. Therefore, we should not consider the statements of this verse to be mythological. They are factual, but inconceivable. Krishna can accommodate an unlimited number of calves and an unlimited measurement of space. This is neither mythological nor false, but if we study Krishna’s potency with our limited knowledge, that potency will never be possible to understand. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* [*Padma Purāṇa* quoted in *Cc. madhya* 17.136]. Our senses cannot perceive how he could keep an unlimited number of calves and cows and have unlimited space in which to do so.

Another example is found in *Śrīmad Bhāgavatam* 10.33.38 which states *brahma-rātra upāvṛtte* — Krishna danced with the *gopīs* for an entire night of Lord Brahma. Krishna describes the length of Lord Brahma’s day and night in *Bhagavad-gītā* (8.17):

*sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntām te ’ho-rātra-vido janāḥ*

By human calculation, a thousand ages taken together form the duration of Brahma’s one day. And such also is the duration of his night.

A thousand *yugas* together equals four million three hundred and twenty thousand years. The *Bhāgavatam* describes that the duration of those thousand *yugas* entered into a single twelve-hour night in Vrindavan during which the *gopīs* danced with Krishna. Srila Vishwanath Chakravarti Thakur compares this inconceivable expansion of time to the fact that many universes fit within the forty-mile range of earthly Vrindavan. Similarly, he says, one may consider how Mother Yasoda was unable to encircle the abdomen of her child Krishna using many, many ropes, or how on another occasion Krishna displayed many universes in his mouth to Mother Yasoda.

Srila Rupa Goswami writes in his *Laghu Bhāgavatāmṛta* (1.5.515):

*ataḥ prabhoḥ priyāṇām ca dhāmnāś ca samayasya ca
avicintya-prabhāvatvād atra kiṁ ca na durghaṭam*

In Gokula, nothing is impossible for the Lord, the devotees, the abode, and everything in the abode, by the power of the Lord’s inconceivable energy.

Evidences from the Puranas

Krishna, his devotees, and his abode are not in this material world and cannot be understood by the material senses. In his *Śrī Mathurā Māhātmya*, Srila Rupa Goswami cites many evidences from various *Purāṇas* regarding the unlimited glories of Vrindavan. In text fifty-one he quotes the *Ādi-varāha Purāṇa*:

*ṣaṣṭhi-koṭi-sahasrāṇi ṣaṣṭhi-koṭi-śatāni ca
tīrtha-sāṅkhyā tu vasudhe mathurāyām mayoditā*

O Vasudha, I have manifested six-hundred-sixty billion holy places in Mathura.

In the next text Rupa quotes the *Mathurā-khaṇḍa* of the *Skanda Purāṇa*:

*bhūme rajāṁsi ganānā kālenāpi bhaven nṛpa
māthure yaṇi tīrthāni teṣāṁ sāṅkhyā na vartate*

O king, the particles of dust in this world may be counted in due course of time, but it is impossible to count the number of holy places that are present in Mathura.

Rupa Goswami declares *atha prapañcātītam* — “[This area of Mathura] is transcendental to the material world.” he then quotes from the *Ādi-varāha Purāṇa*:

*anyaiva kācit sā sṛṣṭir vidhātur vyatirekiṇī
na yat kṣetra-guṇān vaktum īśvaro ’pīśvaro yataḥ*

Mathura is completely different from the creation of the creator, because even the controller of this world is unable to describe the unlimited qualities of this holy place. (text 121)

Vrindavan is Like a Lotus

Another perspective is given in the book *Prema-vilāsa* (chapter 16, texts 174 – 191), wherein the author Nityananda Das relates a conversation that he had with Srila Raghunath Das Goswami that took place while the two were at Radha-kunda:

Raghunath Das Goswami said, “While staying here and visiting the various pastime places, be careful not to commit any offense even in your mind. The pastimes of Krishna cannot be understood, but if you read the books of Srila Rupa Goswami then you will understand them. If you cannot hear about these subjects from the

mouth of your guru then you should hear from persons in whom you have full faith, for by doing so you will become fixed in your mind. You should understand the different pastimes that Radha and Krishna are performing day and night in different places in Vrindavan. Although Radha and Krishna are always performing pleasure pastimes in Vrindavan, no one can perceive them. The amazing conjugal pastimes of Radha and Krishna are only understood by the gopīs.”

Nityananda Das replied to Raghunath Das, “There is one doubt in my heart. If you give me your kind permission I will express it to you. My inquisitive mind has become blessed by hearing from your lotus mouth about Vrindavan.

“The distance between Vrindavan and the bank of Radha-kunda and Shyama-kunda is about eight *krośas* [a *krośa* is about two miles or three kilometers] and Govardhan is two *krośas* from the *kuṇḍas*. Sanketa is eight *krośas* from Vrindavan, Nandishwara is two *krośas* and Yavat is one *krośa*. Radha and Krishna travel between these places in a moment. How is it possible for Radha, Krishna, and their associates to travel such distances daily? For a long time I have had a desire to hear the answer to this question. Otherwise how can a *sādhaka* understand these pastimes?”

Mercifully, Das Goswami said, “Listen, Nityananda Das! Krishna’s pastimes are always going on in these places. Through *śāstra*, Mahāprabhu has established that Vrindavan is just like a lotus flower.

*mudita prakāśa haila dui ta prakāra
vilāse mudita hana līlāya vistāra*



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“As a lotus, Vrindavan is manifested in two ways, closed and open. It closes itself in pleasure, *vilāsa*; and opens itself in sport, *līlā*.

*ei rūpe haya saba gamanāgamana
tadāśrita yei tānra haya ei mana*

“In this way Radha Krishna and their associates come and go. Only those favored devotees of the Lord can understand this.

*yogamāyā bale ihā ghaṭanā āchaya
yāñhāra gamana sei kichu nā jānaya*

“By the strength of *yogamāyā* one can understand these matters. Other persons cannot understand.”

Conclusion

As unimaginably tiny creatures in this vast creation, the only way that we can hope to understand the inconceivable pastimes, abode and associates of the Lord are if they manifest themselves to us. Srila Prabhupada writes in chapter three of *Beyond Birth and Death*:

According to *Brahma-saṁhitā* there are two ways of acquiring knowledge — the ascending process and the descending process. By the ascending process one is elevated by knowledge acquired by himself. In this way one thinks, “I don’t care for any authorities or books. I will attain knowledge myself by meditation, philosophy, etc. In this way I will understand God.” The other process, the descending process, involves receiving knowledge from higher authorities. *Brahma-saṁhitā* states that if one takes to the ascending process and travels at the speed of mind and wind for millions of years, he will still end up not knowing. For him, the subject matter will remain elusive and inconceivable. But that subject matter is given in *Bhagavad-gītā*: *ananya-cetāḥ*. Krishna says to meditate on him without deviation from the path of devotional service in submission. For one who worships him in this way — *tasyāhaṁ sulabhah*: “I become easily available.” — MD and HPD

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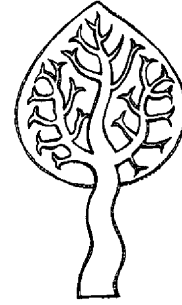
- **THE FAULT OF WANTING TO BE MORE AND MORE IMPORTANT**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **DON'T THINK YOURSELF A VAISHNAVA**
Sri Srimad Gour Govinda Swami Maharaja

- **THE RIGHT OF ALL HUMAN BEINGS**
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

- **CREAM FOR KRISHNA**
From Govinda Maṅgala by Duhkhi Shyamdas

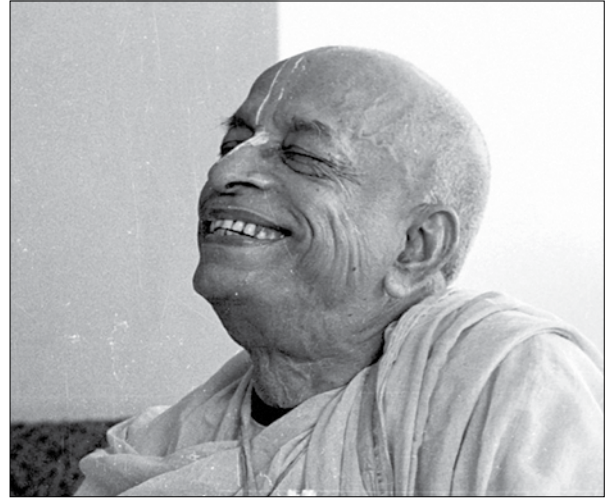


THE FAULT OF WANTING TO BE MORE AND MORE IMPORTANT

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

The perfect spiritual concept of life is complete knowledge of one's constitutional position, in which one knows enough to dovetail himself in the transcendental loving service of the Lord. One must know that he is finite and that the Lord is infinite. Thus it is not possible to actually become one with the Lord even if one aspires for this. It is simply not possible. Therefore, anyone who has any desire or aspiration for satisfying his senses by becoming more and more important, either in the material sense or in the spiritual sense, cannot actually relish the really sweet taste of devotional service. Srila Rupa Goswami has therefore compared possessing these *bhukti* (material) and *mukti* (liberation) desires with being influenced by the black art of a witch — in both cases one is in trouble. *Bhukti* means material enjoyment and *mukti* means to become freed from material anxiety and to become one with the Lord. These desires are compared to being haunted by ghosts and witches, because while these aspirations for material enjoyment or spiritual oneness with the Supreme remain, no one can relish the actual transcendental taste of devotional service. ❧

— From chapter three of *Nectar of Devotion*.



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

DON'T THINK YOURSELF A VAISHNAVA

Sri Srimad Gour Govinda Swami Maharaja

If this thing enters into your mind, “Oh, I am a great *vaiṣṇava sādhu*!” then a demon enters into you. You will develop pride and become puffed up. You will demand respect. You will never pay respect. But Mahāprabhu says, *amānī mānada* — “Don't demand respect. Pay respect to one and all.” But if you think, “Now I am a great *sādhu, vaiṣṇava*!” you cannot become *amānī* and pay respect to one and all. You will demand respect and your heart will become contaminated. You will run after name, fame, prestige and adoration — material gain — and thus

your heart will become contaminated. *Pratiṣṭhāśā āsi', hr̥daya dūṣibe, ha-iba niraya-gāmī* — “Then I will go to hell.” [Bhaktivinode Thakur's *Kalyāṇa-kalpataru* 2.8] That is the consequence, the result that you will get. You will desire *lābha, pūjā, pratiṣṭha* — name, fame, prestige and adoration. Your heart will become contaminated and you will go to hell. Your heart will not be purified but rather will become more contaminated. So this is the most important thing. One should eternally be a disciple and remain in the position of being eternally disciplined by guru. ॥

— *Sri Guru-vandana*, p. 74-75. Gopal Jiu Publications. Bhubaneswar. 1996. From a lecture, Bhubaneswar, March 1993.

THE RIGHT OF ALL HUMAN BEINGS

*From a Letter by Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

According to *śāstra*, everyone has a right to receive spiritual initiation. It is not confined to a particular *sampradāya*, as is the case with ordinary worldly initiation. I am quoting here some scriptural evidence. Kindly explain the meanings to *paṇḍita mahāśaya*.

The qualities of a candidate eligible for chanting these mantras:

*tāntrikeṣu ca mantreṣu dīkṣāyām yoṣitām api
sādhvīnām adhikāro 'sti sūdrādīnām ca sad-dhiyām*

Not only faithful twice-born *brāhmaṇas*, but also chaste ladies, pious *sūdras*, and others who are engaged in the service of their spiritual master, are qualified to be initiated into these mantras described in the *Tantras*.

In the *Smṛti-artha-sāra*, as well as the *Padma Purāṇa*, *Vaiśākha-māhātmya*, in a conversation between Sri Narada and Sri Ambarish, it is stated:

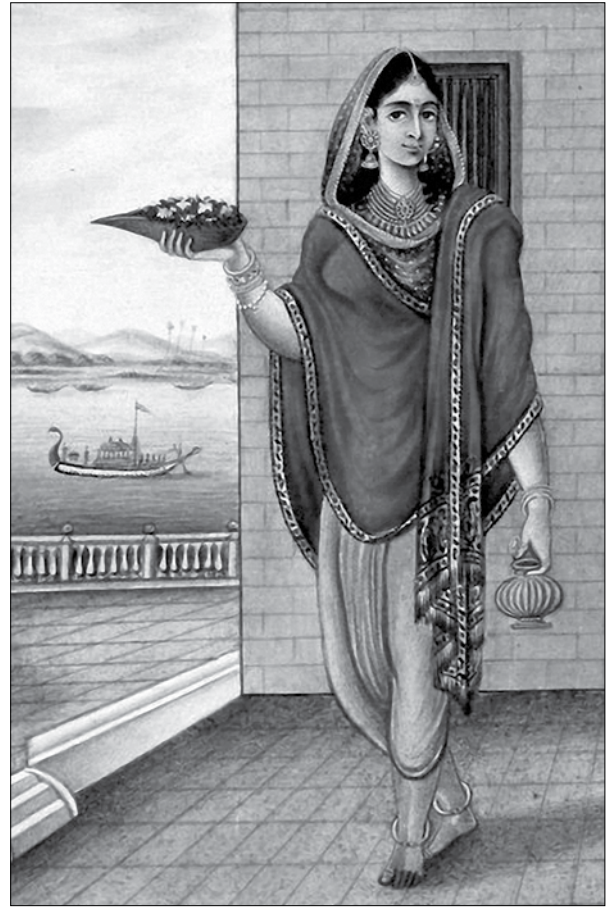
*āgamoktena mārgeṇa strī-sūdraiś caiva pūjanam
kartavyam śraddhayā viṣṇoś cintayitvā patiṁ hr̥di*

According to the path shown in the *Āgama* literature, the ladies and *sūdras* have the right to worship the Lord. They should perform such worship with great faith, thinking of their respective masters in their hearts.

*sūdrāṇām caiva bhavati nāmnā vai devatārcanam
sarve cāgama-mārgeṇa kuryur vedānusāriṇā*

For the *sūdras* the worship of the deity can certainly be done by chanting the names of the Lord, and all this is to be done according to the path shown in the *Āgamas* that follow the Vedas.

*strīṇām āpy adhikāro 'sti viṣṇor ārādhanaḍiṣu
pati-priya-hitānām ca śrutir eṣā sanātani*



Anglo-Indian school at Patna, circa 1880. Attributed to Bani Lal

Indian lady going to do pūjā

Even the ladies have a right in performing worship, etc., of Lord Vishnu, especially those who desire welfare for their husbands. This is the verdict of the eternal *śruti*.

In the *Agastya-saṁhitā*, regarding the *rāma-mantra*, it is stated:

*śuci-vrata-tamaḥ sūdrā dharmikā dvija-sevakāḥ
striyaḥ pati-vratāś cānye pratilomānuloma-jāḥ
lokāś cāṇḍāla-paryantāḥ sarve 'py atrādhikāriṇaḥ*

Sūdras who are religious, who serve the *brāhmaṇas*, and who observe sacred vows, as well as chaste ladies, those born in intercaste families, and even dog-eaters, are eligible to chant the *śrī rāma* mantras. (*Hari-bhakti-vilāsa*, chapter 1, texts 194 to 198.)

In the *Gautamīya Tantra* it is stated in a general way:

*atha kṛṣṇa-manūn vaksye dṛṣṭādrṣṭa-phala-pradān
yān vai vijñāya munayo lebhire muktīm añjasa*

Now I will describe the Krishna mantras, the chanting of which give results which are sometimes seen and sometimes unseen. By knowing these mantras, thoughtful practitioners can easily attain liberation.

*grhasthā vanagāś caiva yatayo brahma-cāriṇaḥ
striyaḥ sūdrādayaś caiva sarve yatrādhikāriṇaḥ*

Brahmacāris, gr̥hasthas, vānaprasthas, and sannyāsis, as well as women and sūdras, are eligible to chant these mantras. (*Hari-bhakti-vilāsa* 1.217-218.)

The living entities attain the human form of life especially for serving the Supreme Lord. Animals cannot accept spiritual initiation and only human beings are eligible for it.

Acceptance of initiation is eternal. It is stated in the Āgama literature:

*dvijānām anupetānām svakarma adhyānādiṣu
yathādhikāro nāstiha syāt ca upanayanādanu
tathātra dikṣitānām tu mantra devārcanādiṣu
nādhikārāstitaḥ kuryāt ātmanām śiva saṁstutaḥ*

Just as a brāhmaṇa boy is not qualified to perform his occupational duties and study the Vedas if he is not initiated, so a person who has not taken spiritual initiation is not eligible to chant spiritual mantras and worship the Supreme Lord. By accepting initiation into Vishnu mantras, one makes himself worthy of praise even by Lord Shiva. Just as one cannot separate oneself from worshipping the Supreme Lord, one cannot separate oneself from accepting initiation.

In a conversation between Brahma and Narada recorded in the *kārtika-prasaṅga* section of the *Skanda Purāṇa*, the following statement is found:

*te narāḥ paśavo loke kiṁ tesām jīvane phalam
yenair labdhā harer dikṣā nārcito vā janārdanaḥ*

Those who on attaining initiation as a servant of Hari do not worship him, such people certainly are animals in the form of humans in this world, what is the use of their lives?

A conversation found in *Viṣṇu Yāmala* between Rukmangada and Mohini, includes the following statement:

*adikṣitasya vāmoru kṛtaḥ sarvaṁ nirartakam
paśu-yonim avāpnoti dikṣā-virahito janaḥ*

O beautiful one! All activities performed by an uninitiated person are useless. Not only that, but after death such a person receives the body of an animal. (*Hari-bhakti-vilāsa* 2.3-6)

This is described in *Śrīmad Bhāgavatam*:

The spirit soul is neither male, female, nor neuter. The living entities that are forced to enjoy the fruits of their karma consider themselves to be male or female due to forgetfulness of their constitutional position and accept their material body as the self. But learned persons do not.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma jīya-dhīḥ*

*yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

One who identifies his self as the inert body composed of mucus, bile, and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships, or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass. (*Bhāg.* 10.84.13)

*prāyeṇa veda tad idam na mahājano 'yam
devyā vimohita-matir bata māyayālām
trayyām jaḍi-kṛta-matir madhu-puṣpitāyām
vaitānike mahati karmaṇi yujyamānaḥ*

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajñavalkya and Jaimini and other compilers of religious scriptures cannot know the secret, confidential religious system of the twelve *mahājanas*. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krishna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas—especially the *Yajur Veda*, *Sāma Veda*, and *Ṛg Veda* — their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the *saṅkīrtana* movement; instead, they are interested in *dharma*, *artha*, *kāma*, and *mokṣa*. (*Bhāg.* 6.3.25)

Without understanding the teachings of *Śrīmad Bhāgavatam* and the concept of bondage and liberation, many people are bereft of the opportunity of receiving spiritual initiation. No learned follower of *sanātana-dharma* can disagree with the principal that every male and female has the right for spiritual initiation. The spirit soul is not a male or a female of this material world. There are many social and worldly duties which display their prominence due to a lack of the realization of one's constitutional position. One is advised to surpass all those conceptions and proceed on the path of devotional service. (Letter from Sri Gaudiya Matha, Calcutta. 2 March 1929.)

— Excerpted, with a few verses retranslated, from *Patrāmṛta*, *Nectar from the Letters*, pps. 44-48. Touchstone Media. Kolkata. 2012.

CREAM FOR KRISHNA

From Govinda Maṅgala by Duhkhi Shyamdas

Duhkhi Shyamdas, also known as Duhkhishyam, lived in the late 1500s. He was a disciple of Srila Shyamananda

Unknown artist, c. 1950's



Krishna and Mother Yasoda

Pandit and an accomplished poet. He was born in the village Hariharpur in the Kedarkund district, about sixteen miles east of Midnapore. His parents were Srimukha De and Bhavani.

In his Govinda Maṅgala he has presented, in various metrical styles, Krishna's pastimes of the tenth canto of Śrīmad Bhāgavatam, including points from various other sources, such as the Brahma-vaivarta Purāṇa and Srila Sridhar Swami's Bhāwārtha-dīpikā commentary on Śrīmad Bhāgavatam. It is said that Duhkhi Shyamdas spent his time wandering around in the Midnapore area reciting from his Govinda Maṅgala.

tabe eka dina kṛṣṇa vicāriyā mane
upanīta haila eka gopīra bhavane



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Website: www.gopaljiu.org

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On another day, after considering things in his mind, Krishna reached the house of a gopī.

śuna go sundari eka upadeśa vāṇī
kara parṇa kari sara deha goyālīni

tomāra bharete tabe nā āsibe cora
satya kathā kahi āmi barābara tora

[Krishna told her:] "O beautiful lady, listen to my advice. If you give some cream in my hand then no thief will enter your house. I am telling you the truth."

śuniyā uṣatacitta haila goyālī
dugdhera mohanā haite sara āne tuli

Hearing this that woman became very happy and brought the cream from the bowl of milk.

govindera kara tāhe nahila pūraṇa
kṛṣṇa bale sara āna śuna gopīgaṇa

However, the hands of Govinda were not filled up. Krishna said, "Listen gopīs, bring more cream for me."

vyanta haila goyālīni ihā dekhi śuni
paḍasīra ghara haite sara māgi āni

The milk maids became restless hearing his words and begged cream from their neighbours.

śateka hāṇḍira sara emana prakāre
bāre bāre dila laiṇā govindera kare

Nearly a hundred bowls of cream were brought as they tried again and again to fill the hands of Govinda.

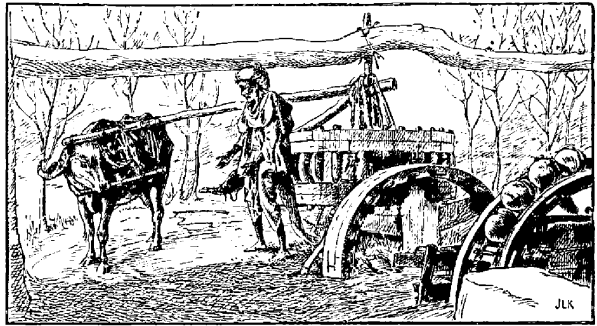
kara-pūrṇa na ha-ila yādumaṇi hāse
khālī se saba sara ekaī garāse

When the hands of Yadumani Krishna were still not filled, he started laughing. Indeed he ate everything up simply in one morsel.

dekhi camakita gopī nāke dila hāta
mūcaki hāsiyā grhe gela gopīnātha

Seeing this, the women were astonished. Gopinatha smiled and left for his home. ☺

— Translated from the edition published by Sri Biharilal Sarkar. Kolkata. 1808 Sakabda. (1886)



Man and an ox pumping water



Sri Krishna Kathamrita Bindu

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Highlights

• SRIDAMA'S STICK

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• BALARAM KILLS PRALAMBASURA

From Govinda Maṅgala by Duhkhi Syamdas



SRIDAMA'S STICK

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

Once Krishna was watching Sridama very expertly using his stick to fight with Balaram, who was an expert club fighter and who had even killed the Pralambasura demon with his club. When Krishna saw Balaram finally defeated by Sridama, who was using only a small stick, Krishna became filled with pleasure and began to look upon Sridama with great wonder. ॐ

— Nectar of Devotion chapter 49

BALARAM KILLS PRALAMBASURA

From Govinda Maṅgala
By Duhkhi Shyamdas

For more about Duhkhi Shyamdas and his book Govinda Maṅgala, see Bindu issue 330.

vṛndāvane kṛiḍā kare brahmāṇḍa ṭhākura
ācambite mile āsi pralamba asura

The Lord of the universe was performing his pastimes in Vrindavan when suddenly the demon Pralambasura arrived.

mane mane mahāsura karaye vicāra
ki rūpe vadhiba āji nandera kumāra

That great demon contemplated how that very day he could kill the son of Nanda:

śisu saṅge thāki āmi śisu-rūpa dhari
pāśe pele nipātiba kaṁsara ba-irī



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

“I will adopt the form of a boy and enter into their group. Then I will get the opportunity to kill Kamsa's enemy.”

kāmarūpī asura aneka māyā jāne
śīsu rūpa dhari mile bālaka sandhāne

That demon could assume many different forms according to his desire, and he immediately took the form of a small boy and joined the group.

asurera māyā kṛṣṇa jānila antare
uṣat hāsiyā kṛṣṇa aruṇa adhare



Unknown artist

Lord Balaram with his plow and buffalo horn

Internally understanding the illusion of that asura, a slight smile appeared on Krishna's reddish lips.

*nikaṭe ḍākila kṛṣṇa yata śiśugaṇa
sabāre balila kṛṣṇa madhura vacane*

Krishna then called all the boys to come close and he spoke some sweet words to them.

*rāma-kṛṣṇa pāṣe haila bālakera melā
hāsiyā balila kṛṣṇa kheliba eka khelā*

All the boys then gathered around Balaram and Krishna. Krishna smiled and said, "Now we will play a wonderful game.

*yuḍi yuḍi ha-iba yateka śiśugaṇa
mallayuddha prakāśiba dui dui jana*

"All of you boys should divide up into pairs and wrestle with each other.

*ye jana hāribe khele kandhe kari niba
bhāṅgīra vipina vaṭa nikaṭe rākhiba*

"Whoever loses the game will have to put the winner on his shoulders and carry him to Bhandira Vat."

*ihā śuni bhāla bhāla bale śiśugaṇa
yuḍi yuḍi hailā malla yudhera kāraṇa*

Hearing this, the boys said, "Very, good! Very good!" and then divided into pairs to wrestle.

*śrī kṛṣṇa śrīdāma saṅge subala sudāma
pralamba asura saṅge prabhu balarāma*

Sri Krishna and Sridama paired off, as did Subala and Sudama, while the demon Pralamba paired up with Prabhu Balaram.

*vasu saṅge stokakṛṣṇa subāhu arjuna
jayavana varuṇa sahita dui jane*

Vasu was paired with Stokakrishna, Subahu with Arjuna, and Jayavan with Varuna.

*śuna parikṣita rājā kṛṣṇera kathana
śrīdāme hārila kṛṣṇa māyāra kāraṇa*

Oh King Parikshit, listen to this wonderful pastime! Krishna accepted defeat from Sridama for the purpose of establishing māyā, illusion.

*dheyāne nā pāya jāñre sura munigaṇa
kāndhe kari lajjā gela bhāṅgīra kānana*

He whom even the gods and sages cannot understand, humbly carried Sridama on his shoulders.

*vaṭa nikaṭete kṛṣṇa rākhiba śrīdāme
saṁsāra sāgara tare ye kṛṣṇera nāme*

The same Krishna whose mere name releases one from the ocean of material existence carried Sridama to Bhandira Vat.

*subalera mallayuddhe sudāma hārila
kāndhe kari vaṭa-vṛkṣa nikaṭe rākhiba*

Subal defeated Sudama in wrestling. The loser had to carry the winner to the banyan tree at Bandhiravan.

*balārāme hārila se pralamba asura
kāndhe kari yāya daitya māyāra pracura*

Balaram defeated the demon Pralambasura, who then began carrying Balaram on his shoulders.

*balārāme kāndhe kari calila satvare
ei-rūpe diba laye kaṁsa barābare*

While he was carrying Balaram, Pralamba thought to himself, "I will carry him to Kamsa.

*nahe madhyapathe laye nipātiba vane
eta bali cale daitya tvarita gamane*

“Or perhaps I will carry him to the forest where I will kill him. Thinking in this way, the demon started running.

*asurera māyā jāni deva saṅkarṣaṇa
acala mandāra bhāra hailā tatakṣaṇa*

Recognizing the demon’s illusion, Lord Balaram made himself too heavy to carry.

*viṣṇu-śakti bhara daitya sahite nā pāre
āchāḍiyā pheli yena bhume paḍi mare*

Unable to bear the weight of viṣṇu-śakti, the demon decided to throw Balaram on the ground to kill him.

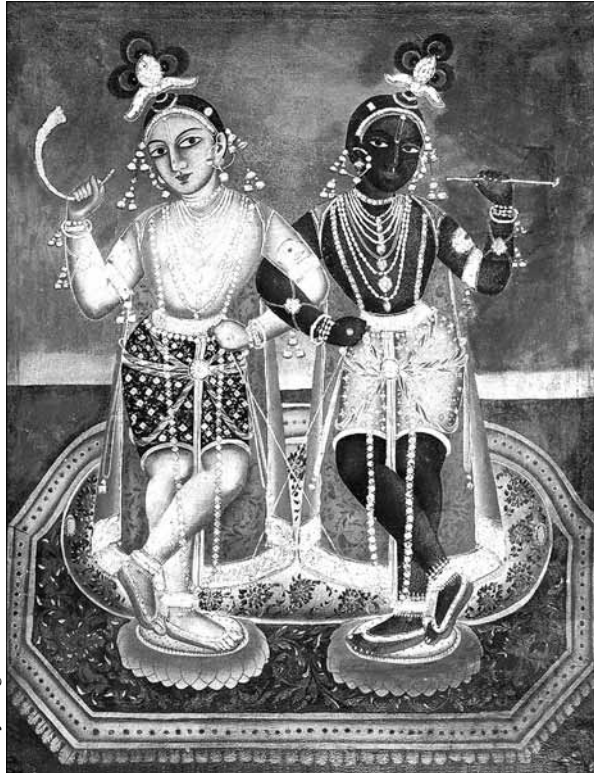
*eta cinti balarāme phelāite cāya
dui guṇa bhāra haila baladeva rāya*

Thinking this, he tried to drop Balaram. But Balaram then became twice as heavy.

*nija mūrti dhare daitya māyāra putali
nīlāmbare śobhā aṅga kare jhalamali*

*kundala keyūra hāra mukuṭa śobhana
kinkiṇī kaṅkaṇa tāra lohita vasana*

The demon then returned to his original form. He had an effulgent blue body and was ornamented with earrings, a beautiful crown, ankle bells, armbands, and was wearing reddish garments.



Early Bengal School, c. 1880

Krishna and Balaram



Unknown artist. South Indian mural

Haladhara Balaram

*hena mūrti dekhi baladeva mahāśaya
asura badhiva hela bhāvila hṛdaya*

When Balaram Mahasaya saw him in that feature, he thought to himself, “I will kill this demon now.”

*ati krodhāmbita mati rohiṇī-nandana
muṣṭi eka tāra muṇḍe karila ghātana*

The son of Rohini became very angry. With his fist he punched the demon in the head.

*vajrāghāta haya hena pūre digantara
pralambēra muṇḍa paise peṭera bhitara*

The punch was as powerful as a thunderbolt. When it struck Pralamba it pushed his head into his belly.

*paḍila pralambāsura yojana yuḍiyā
śīśu madhye gela rāma asure māriyā*

When the body of Pralambasura hit the ground it extended for eight miles. After killing the demon, Balaram returned to the boys.

dekhiyā vismaya yata vraja śiśugaṇa
dhanya dhanya balarāme bale sarvajana

Being astonished to see this, all the boys began to sing the glories of Balaram.

rāma kṛṣṇa kolākuli karila kānane
śiśu saṅge kṛīḍā kare yamunā puline

Rama and Krishna embraced each other and began to play with the boys on the bank of the Yamuna.

kṛīḍā baṅge dina śeṣa ha-ila vānane
gokule calila kṛṣṇā bālaka sandhāne

As the day ended, Krishna started for Gokul with his friends.

godhana mahiṣa meṣa dila cālāiyā
gokula praveśa haila veṇu bājāiyā

As the cows headed towards home, Krishna entered Gokul playing his flute.

nija nija grhe sabe karilā gamana
pralamba nipāta kahe sabāra sadana

When the boys went to their homes they all told the story of the killing of Pralamba.

śuniyā yaśodā nanda bale hari hari
sakala saṅkaṭe prabhu rākhibe daityāri



Odishan pata-citra style

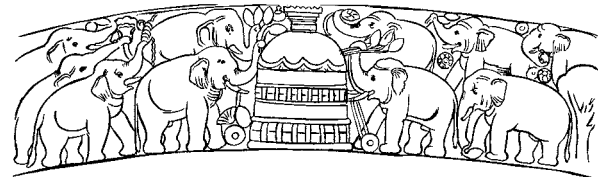
Balaram Killing Pralambasura

Hearing this, Yasoda and Nanda called out, “Hari! Hari!” And prayed to the Lord to protect their son from all dangers.

dukhī-śyāma dāsa kahe hari-nāma sāra
govinda-caraṇa vinu gati nāhi āra

Dukhisyam Das says that hari-nāma is the essence. Other than the lotus feet of Govinda there is no other goal. ॥

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Highlights

- **THE CONFIDENTIAL MESSAGE OF VRINDAVAN**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **GOVINDA'S EVERYTHING**
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada
- **When KRISHNA FORGETS ALL OTHER WOMEN**
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THE CONFIDENTIAL MESSAGE OF VRINDAVAN

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

We have to understand Vrindavan Dham through the Goswamis. *ei chay gosāi jār mui tāro dās* — We are the servant of those who follow the Six Goswamis. [Narottam Das Thakur, *Nāma-saṅkīrtana*, text 6]

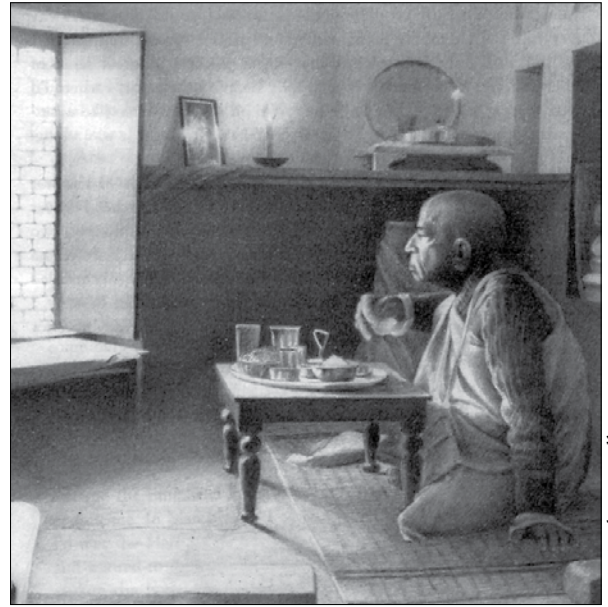
*rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se jugala-pīriti*

When shall I be eager to study the books of the Six Goswamis? One has to learn of the conjugal loving affairs of Radha-Krishna through the teachings of these Six Goswamis. [Narottam Das Thakur's *Prārthanā*, song 1]

Jugala-pīriti, the love affairs of Krishna and Radharani, are not ordinary. They are completely spiritual. *radha kṛṣṇa-praṇaya-vikṛtiḥ* [Cc. ādi 1.5] — It is not the affair of some young boy and young girl. It is the exhibition of the pleasure potency of Krishna. *hlādinī śaktir asmāt* — It is completely spiritual. Do not immediately try to understand Radha-Krishna's playing. "Oh, because I have come to Vrindavan, let me immediately understand Radha-Krishna's *rāsa-līlā*." It is not so easy. Narottam Das Thakur says [*Prārthanā* song 1]:

*viṣaya chāriyā kabe śuddha ha'be mana
kabe hāma herabo śrī-vṛndāvana*

As long as you have got the propensity for sense gratification there is no possibility for understanding Vrindavan. There is no possibility. *Viṣaya* means this *āhāra-nidrā-bhaya-maithunam* — eating, sleeping



Painting by Anuradha Dasi

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

and sex life. If you are still inclined for these then there is no possibility of understanding what is Vrindavan. This is the confidential message given by Sri Chaitanya Mahaprabhu and his followers. — From a lecture in Vrindavan, August 1974.

GOVINDA'S EVERYTHING

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

There is one personality whose name is not referred to in the *Śrīmad Bhāgavatam*, yet the readers of *Śrīmad*

Bhāgavatam nurture the hope of becoming that person's devoted servant. May that personality, who is everything to Bhagavan, completely destroy our false ego and grant us shelter at her feet!

Today is her appearance day. Having accrued all varieties of compassion from Bhagavan, she distributes that as gifts to all. May that personification of great mercy manifest within our hearts and make her appearance there! May her appearance day be the concern of our adoration!

Generally we hear that the whole world is maintained by Govinda. Many people discuss about Govinda in this way. Yet there is one personality whom Govinda considers as his *sarvasva*, his all-in-all. Without taking shelter of that personality we will not be able to comprehend what *sarvasva* actually means. The word *sva* means “one's own”, and *sva* also means “treasure.” *Sva* means Govinda's own, and also one who is Govinda's treasure. She is the complete wealth of Govinda — the wealth of the wealth of Govinda. She is Govinda's *sarvasva-vastu*. When we make her our worshipable object, then we will understand the actual meaning of worship.

All the *śāstras* loudly proclaim that those things that are in relation to Bhagavan are the objects of worship. Apart from him, nothing and no one can be worthy of the word *ārādhya*, to be worshiped. At present we are bound by ignorance and we have forsaken our search, cheating ourselves out of attaining *prema*. At the time when *anarthas* arise, we mistake them for something else. Our ultimate goal is *artha*, that which is necessary, the opposite of which is *anartha*. If we do not serve those innermost necessary ideals or perfections that are available to us and if we do not gain instructions on the matter of service, then we will be ruled by our own false ego, rendering service unto something else other than that which is actually worthy of service.

Only divine love for God is worthy of worship. Understanding this point clearly, we live with the fervent hope that we will eventually be counted amongst her retinue. Otherwise, it is better for us to die thousands of times.

*āśā-bharair amṛta-sindhu-mayaiḥ kathañcit
kālo mayāti-gamitaḥ kila sāmprataḥ hi
tvam cet kṛpāḥ mayi vidhāyasi naiva kiṁ me
prāñair vrajena ca varoru bakāriṇāpi*

O Varoru, my beautiful, most magnanimous goddess! My heart is flooded with an ocean of nectarean hopes. I have somehow been passing my

time until now eagerly longing for your grace, which is an ocean of ever-cherished nectar. If still you do not bestow your mercy on me, then of what use to me are my life, the land of Vraja, or even Sri Krishna, who, without you, is simply a mighty hero who destroys demoniac forces like Baka. (Srila Raghunath Das Goswami's *Vilāpa-kusumāñjali* 102)

*hā nātha gokula-sudhākara su-prasanna-
vaktrāravinda madhura-smita he kṛpāndra
yatra tvayā viharate praṇayaiḥ priyārāt
tatraiva mām api naya priya sevānāya*

O Lord, O ambrosial moon of Gokula, O Lord whose beautiful face is like a lotus flower, O sweetly smiling one, O you who are soft and compassionate! So that I may render service unto you, please take me to where your beloved sports in loving pastimes with you. (*Vilāpa-kusumāñjali* 100)

The devotee's only desire is, “When will that ocean of nectarean hope bear fruit?” I believe it is imperative that I maintain my life because of that hope. But because our eagerness does not increase, that hope is not completely attained; that hope is not fruitful. If that hope is not fulfilled today, if today Govinda's *sarvasva* does not manifest in our hearts, then we have been deceived. You will not be able to find anyone more unfortunate than us in the history of the world. If we are cheated out of serving that personality whose mercy awards us everything we need, including residence in the Lord's holy dhama, and all things connected to him, and if we cannot understand her identity or discover her within the 18,000 verses of the *Śrīmad Bhāgavatam*, then our study of the *Śrīmad Bhāgavatam* has been pointless.

Being intimately acquainted with her identity, Sri Gaurasundara has spoken to us on the topic of *unnata-ujjvala-rasa*, the highest mellows of conjugal love, explaining the various ways of serving the Lord and the process of pure service. It is only because he spoke to us about *ujjvala-rasa* that we may understand the topic as well as the opposite topic, the meager splendor of material *rasa*. ❀

— From a lecture on Radhastami, 19 September 1931. First printed in *The Gaudiya*, vol. 10, No. 11 in October 1931, and reprinted in Sri Caitanya Sarasvata Matha's periodical, *Sri Gaudiya Darsana*, vol. 4, October 1958.

WHEN KRISHNA FORGETS ALL OTHER WOMEN

**Srila Rupa Goswami's Ujjvala-nīlamanī 1.25-26,
With commentaries by Srila Jiva Goswami and
Srila Viswanath Chakravarti Thakur**

*atiraktatayā nāryāṇ tyaktānya-lalanā-sprhaḥ
sītāyām rāmavat so 'yam anukūlaḥ prakīrtitaḥ*

*rādhāyām eva kṛṣṇasya suprasiddhānukūlatā
tad-āloke kadāpy asya nānyā-saṅgaḥ smṛtiṁ vrajet*

He who gives up desire for other women with intense attachment for one woman, like Rama for Sita, is called *anukūla*, the well-disposed lover. Krishna is famous for his *anukūla* attachment to Radha. Upon having her company, he does not remember the company of anyone else.

Srila Jiva Goswami: A dramatic hero is known as *anukūla* when due to his amorous attachment for a particular woman he gives up the desire for other women. This is exemplified by the singular attachment Lord Rama had for Sitadevi. Krishna's amorous attraction for Sri Radha is renowned for having the same quality — when Krishna is in the company of Sri Radha he never remembers the company of any other woman.

Since the desire for other women is improper and since he has taken a vow of having only one wife, accepting only one wife with complete dedication is not difficult for Rama. However, Krishna sees Radha while in the presence of many *gopīs*. In such a situation it is difficult to forget the desirable women surrounding him. Yet, upon seeing Radha, he forgets all others. This strong inclination that Krishna has for Radha, even under such circumstances, is declared to be the topmost example of a hero demonstrating a favorable nature toward a heroine. [Translator's comment: Krishna's *mādhurya-rasa* is universal since all *jīvas* are potentially capable of tasting it. However, Lord Rama's conjugal tendencies are seen only with Sitadevi and not with any *jīva*. Therefore his conjugal feelings are not universal. Thus, someone may say that the comparison given in this verse is not justified because of a lack of universality (*sārvatrikābhāvāt*) of the conjugal mood in Lord Rama. However, Srila Jiva Goswami here is saying that such a thought should not be entertained.]

Thus when Krishna took Radha and disappeared during the *rāsa-līlā*, he did not meet the other *gopīs*, though they were suffering. *Gīta-govinda* (3.1) says, *rādhām ādhāya hṛdaye tatyāja vraja-sundarīḥ* — “Taking Radha in his heart, Krishna gave up the other women of Vraja.”

Srila Vishwanath Chakravarti Thakur: Because of being intensely attached to one woman, Krishna gives up desire for other women. Because the verse says that the desire disappears only at that time and does not say that the desire for other women is absent all the time, the theory that Krishna should have attraction to no other women is defeated.

The phrase “when Krishna sees Radha” also means when he hears of or remembers her. It is easy for Rama

to be *anukūla* to Sita since he took a vow of having only one wife. But it is difficult for Krishna to be *anukūla* to Radha since he has many women. But because the most astonishing level of *prema* exists in her, he forgets all other women who have *prema* for him. The superiority of Krishna's *anukūla* sentiments to those of Rama is indicated here. [See also next article in this issue.]

— Adapted from Bhanu Swami's translation with Sri Vaikuntha Enterprises, Chennai, India, and Sanskrit from Gaudiya Grantha Mandir (<http://www.granthamandira.com>)

A CHAIN BINDING KRISHNA

Srila Jayadev Goswami's Gīta Govinda 3.1

With commentaries by

Srila Prabodhananda Saraswati Thakur

And Sri Chaitanya Das Pujari

Chaitanya Das was a disciple of Bhugarbha Goswami and was engaged in worshipping Rupa Goswami's deity of Govindaji, for which he became known as Chaitanya Das Pujari.

*kaṁsārīr api saṁsāra-vāsanā-bandha-śṛṅkhalām
rādhām ādhāya hṛdaye tatyāja vraja-sundarīḥ*

Thus, the enemy of Kamsa placed in his heart the *gopī* named Radha, who was like a chain binding him to the *saṁsāra* of conjugal affairs. In this way he gave up the company of all other *gopīs*.

Śrī-gīta-govinda-vyākhyāna commentary by Srila Prabodhananda Saraswati Thakur: In the first two chapters of this literature, Radha's longing for Krishna was described. Krishna's longing for Radha is now described. Krishna, the enemy of Kamsa, gave up the other *gopīs* since he had placed Radha in his heart. This indicates Krishna's intense attraction for Radha. Radha acted as a chain to bind Krishna to impressions



Calcutta Art Studio, 1883

Krishna begs forgiveness from Radharani

of *saṁsāra*, the passage of existence. This indicates the first state called *abhilāsa*. Its characteristics were described previously in Prabodhananda's commentary on Gg. 1.27]. It is also said:

*saṅgamopāya-racita-prārabdha-vyavasāyataḥ
saṅkalpecchā-samudbhūtir abhilāso 'tra vikriyāḥ*

*praveśa-nirgamau tūṣṇīm tad-dṛṣṭi-patha-gāminau
rāga-prakāśana-parāś ceṣṭāḥ svātma-prasāadhanam
vyājoktayaś ca vijane sthitiḥ ity evam ādayaḥ*

Out of a desire to arrange union with the lover, various activities manifest such as — (1) *saṅkalpa*, resolve (2) *icchā-samudbhūti*, complete arousal of desires, and (3) *abhilāsa*, longing (i.e. “When will my desire be fulfilled?). The desirous person thus goes outside and stands silently looking at the path where the lover should appear and performs other actions which reveal the inner attachment —dressing up, speaking with double meaning, remaining in a solitary place, etc. (*Rasāṅgha-sudhākara* 2.379-380)

By *abhilāsa*, it is implied here that he also automatically attained the previous two stages. This is because *abhilāsa* occurs only after the first stage, *saṅkalpa*, occurs, and because *prema* automatically causes the execution of a deluge of sweet activities.

Saṁsāra can also mean “complete essence”, which is *mādhurya-rasa* — full of bliss since the Lord is its subject. Thus Radha was like a chain for binding him to eternal impressions of *mādhurya-rasa*.

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi*

I worship the Supreme Lord Govinda who, though regarding all the inhabitants as his very self, resides in Goloka exclusively with the young *gopīs*, who are embodiments of *mādhurya-rasa*. He accepts them as his wives, while they respond to his conjugal affection reciprocally. (*Brahma-saṁhitā* 5.37)

Saṁsāra can also indicate Radha, the final goal of all of Krishna's efforts. Thus she was a chain for controlling him by making him continually think (*vāsana*) about her (*saṁsāra*). The word *kamsāriḥ*, “Kamsa's enemy” can also refer to one who distributes (*sāraṭi*) happiness (*kam*). Since Kamsa feared him, the name also shows Krishna's abilities. It is said *bhayāt kamsaḥ* — out of fear, Kamsa obtained Krishna's mercy. (SB 7.1.31) According to the *Viśva-prakāśa* dictionary, *śṛṅkhala* means chains.

Bāla-bodhinī commentary by Sri Chaitanya Das Pujari: Having described the glories of the love of Sri Radha-Madhava and then describing the longing of Sri Radhika, now in this verse the longing of Sri Krishna is described.

Just as she was longing for Krishna, similarly Kamsari, the enemy of Kamsa, completely (*ā*) held Radha in his heart (*dhāya*) and gave up the other beauties of Vraja. The plural case in the term “*vraja-sundariḥ*” suggests that he gave them up after a lot of effort. By this, his deep and intense love for Radha is indirectly suggested. Holding her in his heart, he remembered pastimes with Radha other than those which occurred at the Rasa-dance and thus he departed from that place.

How deep is his attraction? The word used is “*vāsanā*”, which means a deep-seated longing for obtaining the object of desire, solidified by previous experiences etched in the memory. This *vāsanā* is *saṁsāra-vāsanā*, meaning that it is the complete essence of all the longings that have been deeply etched in the heart, just like an anchor is deeply rooted in the depths of the seafloor. Just as the anchor bound to the chain (*śṛṅkhala*) gives shelter to the boat, similarly this *vāsanā* is like a chain which gives the topmost shelter to Krishna. Thus, Krishna's mind is like that of an intelligent seeker, who after considering various religious practices ultimately takes to the essence and leaves behind everything else. This is the meaning of the verse.

— Adapted from Bhanu Swami's translation with Sri Vaikuntha Enterprises. Chennai, India, and Sanskrit from Gaudiya Grantha Mandir (<http://www.granthamandira.com>)

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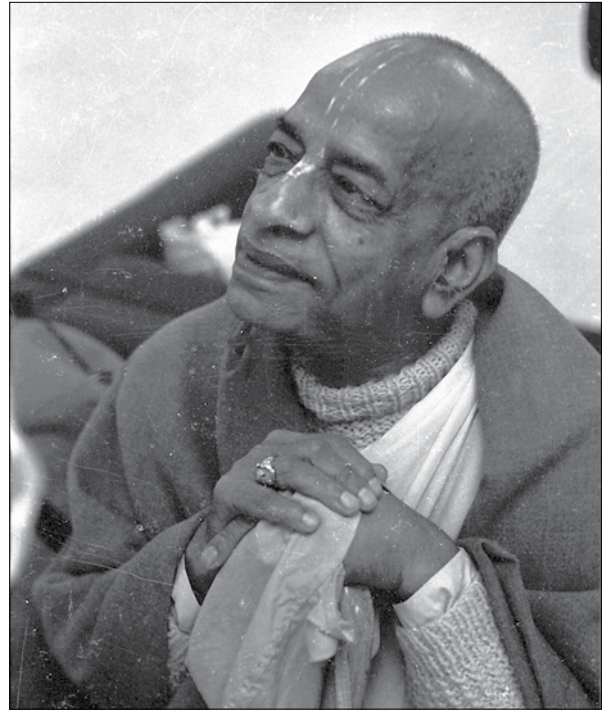
BECOME SELF-SUFFICIENT

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

In New Vrindavan our program is that the inhabitants should produce their own food. Somehow or other they should be self-independent. Otherwise, what is the use of occupying such a great tract of land? (Letter to Hayagriva, 7 October 1968.)

My idea is to purchase land for agriculture so that residents may not depend on outsiders but grow food there and things may go on nicely. (Letter to Dinesh Babu, 14 August 1971.)

Your farm appears very nice, with open plain land. The cows are very nice, and so are the sheds. This farm project you should consider very important. The idea is that people can be self-sufficient, raise their own foodstuffs, and have sufficient milk to save time and chant Hare Krishna. Why should they work so hard in the hellish factories? Let everyone live simply and be Krishna conscious. (Letter to Nityanand Das, 1 July 1975.)



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

KRISHNA PROMISES THROUGH A DEVOTEE

Sri Srimad Gour Govinda Swami Maharaja

In the *Bhagavad-gītā* (9.31) Krishna says, “Oh son of Kunti, Arjuna, you go out beating drums, proclaiming, ‘I give protection to my *bhakta*, my devotee! He is protected! He will never perish!’”

He proclaimed it through his devotee, Arjuna. Why didn’t he proclaim it himself? If he himself promises, he may break it, but that is not the case if he makes a promise

through a devotee. So is a devotee greater than him? Yes. Krishna is not greater but the devotee is greater. He says in the *Bhagavad-gītā* (7.7), *mattaḥ parataram nānyat kiñcid asti dhanañjaya*, — “There is no one superior to me!” At the same time he makes his dear devotee greater than himself. Srila Krishnadas Kaviraj Goswami says, *kṛṣṇera samatā haite baḍa bhakta-pada*. No one can be equal to Krishna because he is supreme. But if you become his dear devotee he will make you greater than himself.

— From an undated lecture on *Śrīmad Bhāgavatam* 1.7.25.

THE “FAULTS” OF KRISHNA

From Srila Rupa Goswami's
Bhakti-rasāmṛta-sindhu 2.1.246 – 247

vaiṣṇava-tantra 'pi —

aṣṭādaśa-mahā-doṣai rahitā bhagavat-tanuḥ
sarvaiśvāryamayī satya-vijñānānanda-rūpiṇī

aṣṭādaśa-mahā-doṣāḥ, yathā viṣṇu-yāmale —

mohas tandrā bhrama rukṣa-rasatā kāma-ulbanāḥ
lolaṭā mada mātsarye hiṁsā kheda pariśramau
asatyaṁ krodha ākāṅkṣā āśaṅkā viśva-vibhramah
viśamatvaṁ parāpekṣā doṣā aṣṭādaśoditāḥ

In the vaiṣṇava-tantra it is said: The body of the Lord is free from the eighteen faults [found in mortals]. It is full of all opulences and is the personification of truth, realized knowledge and bliss.

The eighteen faults [of conditioned mortals] are described in the viṣṇu-yāmala as follows: Moha (perplexity), tandrā (sleep), bhrama (mistakes), rukṣa-rasatā (artificial attachment without actual love), kāma-ulbanāḥ (troublesome lust), lolaṭā (fickleness), mada (intoxicated behavior), mātsarya (envy), hiṁsā (violent behavior), kheda (weariness), pariśrama (fatigue due to overwork), asatya (lying), krodha (anger), ākāṅkṣā (expectation to obtain a desired object), āśaṅkā (doubt or concern), viśva-vibhrama (indulgence in worldly activities), viśamatva (partiality) and parāpekṣā (dependence on others).

Commentary by Srila Jiva Goswami and Srila Vishwanath Chakravarti Thakur: When these faults are found in the Lord, in the context of his love for his devotees, then they are understood to be his divine qualities.

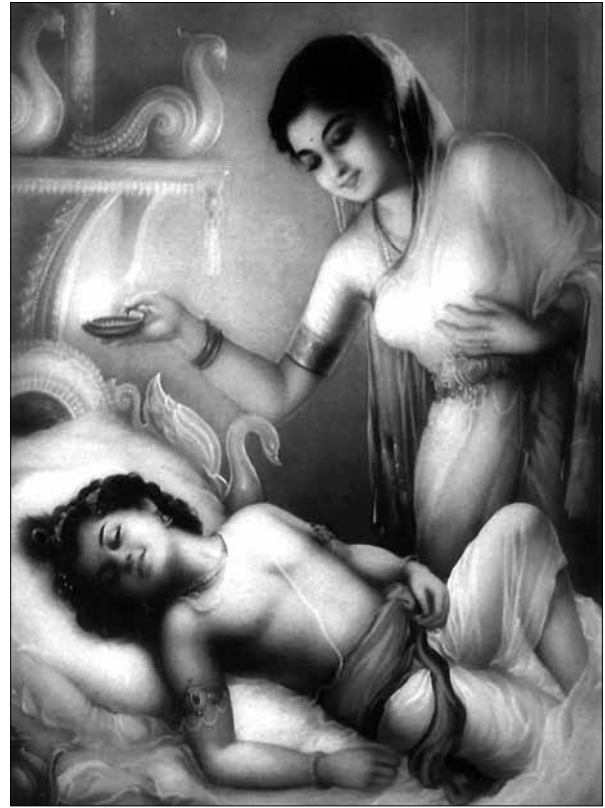
For example, the quality of moha, perplexity, in connection with devotees is found in the Lord as follows:

tato vatsān adṛṣṭvaitya puline 'pi ca vatsapān
ubhāv api vane kṛṣṇo vicikāya samantataḥ

When Krishna was unable to find the calves he returned to the bank of the river, but there too he was also unable to see the cowherd boys. Thus he began to search for both the calves and the boys as if he could not understand what had happened. (Bhāg.10.13.16.)

The triad of tandrā, sleep, kheda, weariness, and pariśrama, fatigue due to overwork, are found in Krishna as follows:

kvacit pallava-talpeṣu niyuddha-śrama-karṣitaḥ
vṛkṣa-mūlāśrayaḥ śete gopotsaṅgopabarhaṇaḥ



Unknown artist

The "faults" of sleep, weariness, and fatigue are all found in Krishna.

Sometimes Lord Krishna grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as his pillow. (Bhāg.10.15.16.)

The quality of bhrama (making mistakes) is found in the Lord as follows:

tāv aṅghri-yugmam anukṛṣya sarīṣṇpantau
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokarṇ
mugdha-prabhītavat upeyatur anti mātroph

When Krishna and Balaram, with the strength of their legs, crawled in the muddy places that had been created in Vraja by cow dung and cow urine, their crawling resembled the crawling of serpents, and the sound of their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, they used to follow these people as if going to their mothers, but when they saw that these were other people, they became afraid and returned to their real mothers, Yashoda and Rohini. (Bhāg.10.8.22.)

Rukṣa-rasatā means artificial attachment without actual love. This quality is not in him (in other words, he is attached only to those whom he really loves). Also, ulbanāḥ-kāmaḥ means troublesome lust. Since his lust is nothing but prema, transcendental love,

this quality too is not present in him (in other words, his lust does not bring him material suffering).

Lolatā means fickleness, and Krishna does exhibit that quality as follows:

*vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
steyaṁ svādv atty atha dadhi-payāḥ kalpitaiḥ steya-yogaiḥ
markān bhokṣyaṁ vibhajati sa cen nātti bhāṇḍam bhinatti
dravyālābhe sagrha-kupito yāty upakrośya tokān*

[The adult *gopīs* complained]: Our dear friend Yashoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes he devises some process by which he steals palatable curd, butter and milk, which he then eats and drinks. When the monkeys assemble, he divides it with them, and when the monkeys have their bellies so full that they won't take more, he breaks the pots. Sometimes, if he gets no opportunity to steal butter or milk from a house, he will be angry at the householders, and for his revenge he will agitate the small children by pinching them. Then, when the children begin crying, Krishna will go away. (Bhāg.10.8.29.)

The quality of *mada*, intoxicated behavior, is found in the Lord as follows:

*mada-vighūrṇita-locana īṣat
māna-daḥ sva-suhrdāṁ vana-mālī
badara-pāṇḍu-vadano mṛdu-gaṇḍam
maṇḍayan kanaka-kuṇḍala-lakṣmyā*

As Krishna respectfully greets his well-wishing friends, his eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of his soft cheeks is accentuated by the brilliance of his golden earrings and the whiteness of His face, which has the color of a badara berry. (Bhāg.10.35.24.)

The quality of *mātsarya*, envy, is also found in the Lord as follows:

*tatra pratividhiṁ samyag ātma-yogena sādhye
lokeśa-māninām mauḍhyād dhanīṣye śrī-madam tamah*

By my mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the lords of the universe. I will now destroy such ignorance. (Bhāg.10.25.16.)

The quality of *himsā*, violence, is clearly seen in many places in the Śrīmad Bhāgavatam, such as in the killing of Putana.

The quality of *asatya*, lying, is found in Krishna as follows:

*nāhaṁ bhakṣitavān amba sarve mithyābhiśamsinaḥ
yadi satya-giras tarhi samakṣaṁ paśya me mukham*

[Krishna said]: My dear mother, I have never eaten dirt. All my friends complaining against me are liars. If you think they are being truthful then you can directly look into my mouth and examine it. (Bhāg.10.8.35.)

This quality of lying is also found in his cheating of Jarasandha [by begging alms disguised as a brahmin]. In similar places one can also see the qualities of *krodha*, anger.

The quality of *ākāṅkṣā*, expectation to attain a desired object, is also found in the Lord as follows:

*tām stanya-kāma āsādy mathnantīm jananiṁ hariḥ
grhītvā dadhi-manthānam nyaṣedhat prītim āvahan*

While mother Yashoda was churning butter, Lord Krishna, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure he caught hold of the churning rod and began to prevent her from churning. (Bhāg. 10.9.4.)

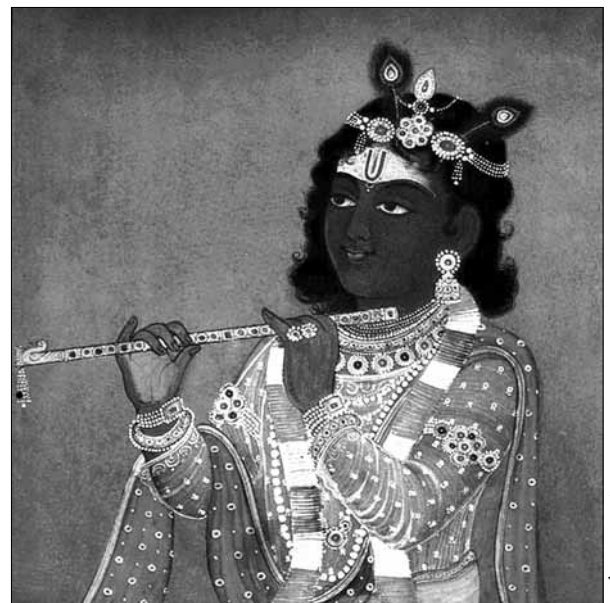
The quality of *āśāṅkā*, doubt or concern, is also found in him as follows:

*kvāpy adṛṣṭvāntar-vipine vatsān pālāṁś ca viśva-vit
sarvaṁ vidhi-kṛtaṁ kṣṇaḥ sahasāvajagāma ha*

When Krishna was unable to find the calves or their caretakers, the cowherd boys, anywhere in the forest, he could suddenly understand that this was the work of Lord Brahma. (Bhāg. 10.13.17.)

Viśva-vibhrama means indulgence in worldly activities, and it is found in many places in connection with his devotees like Lord Brahma who are engaged in fulfilling the Lord's desire to maintain the material world.

The quality of *vaiṣamatva*, partiality, is also found in him as follows:



Unknown artist

samo 'ham sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto me in devotion is a friend, is in me, and I am also a friend to him. (Bg. 9.29.)

The quality of *parāpekṣā* (dependence on others) is also found in him as follows:

aham bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ

The Supreme Personality of Godhead said to the brahmin: I am completely under the control of my devotees. Indeed, I am not at all independent. Because my devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of my devotee, even those who are devotees of my devotee are very dear to me. (Bhāg.9.4.63.)

It is to be known that the faults that occur in the Lord are not the same as those that occur in the ordinary souls devoid of knowledge [these so-called faults occur only due to his love for his devotees and not due to any material factor]. Therefore it is said,

kva śoka-mohau sneho vā bhayaṁ vā ye 'jña-sambhavāḥ
kva cākhaṇḍita-vijñāna-jñānaiśvaryaś tv akhaṇḍitaḥ

Neither are such faults found in intelligent and liberated souls. However, sometimes such faults are also seen in the liberated souls like Sri Shukadeva Goswami, as follows:



Bengali school, early 20th century

Krishna has the "fault" of dependence on others

itthaṁ sma prṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākhlendriyaḥ
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
pratyāha taṁ bhāgavatottamottama

Suta Goswami said: O Shaunaka, greatest of saints and devotees, when Maharaja Parikshit inquired from Shukadeva Goswami in this way, Shukadeva Goswami, immediately remembering subject matters about Krishna within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Maharaja Parikshit about *kṛṣṇa-kathā*. (Bhāg.10.12.44.)

In such cases, the faults in liberated souls are generated out of pure love of the Lord [and not because of any material factors]. ॥

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com)



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MOVING TEMPLES

***His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada***

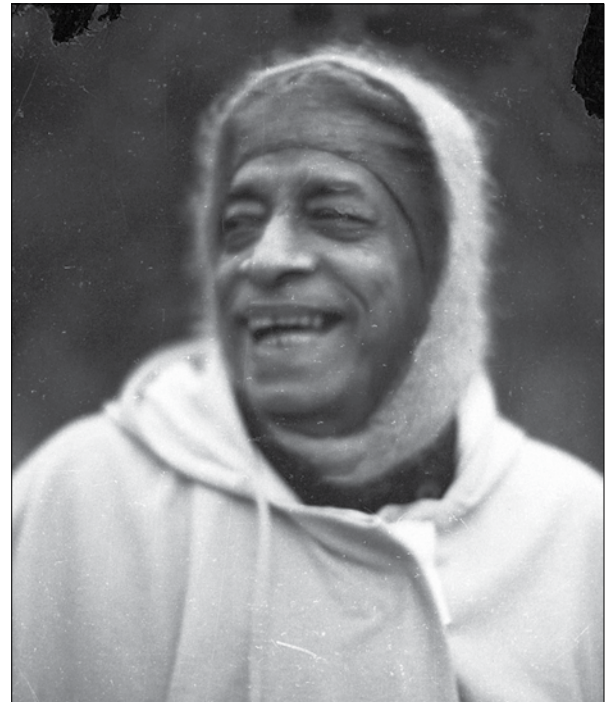
You will be glad to know that although we lost our Hollywood temple by the grace of Krishna we have got a better place at a cheaper rent already on Melrose Avenue, and we are going to occupy the same within a day or two if all goes as planned. (Letter to Upendra. 18 November 1968.)

So far as moving the temple to a new location, that is very good news. When I return to your country, I must visit your temple, either from New York or from New Vrindavan. (Letter to Nayanabhiram. 1 December 1970.)

Your proposal to move the Tokyo temple back to the center of Tokyo is very good. This was my Guru Maharaja's policy that we should remain in the big cities in order that the maximum amount of people could take advantage of our preaching. (Letter to Karandhara Das. 25 January 1972.)

It is not my policy to close any temple, but if there is inconvenience, we may change the place. If we can get another nice house in San Francisco in good quarters, we can immediately reopen another temple in San Francisco. (Letter to Mooljibhai Patel. 8 May 1975.)

The Hyderabad deity is already installed. Simply they are moving them to their new temple. The installation (bathing ceremony) can be at noon. Then again there can be the regular Janmashtami function at midnight. (Letter to Gopala Krishna. 11 July 1976.)



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

PLATFORM SPEAKERS AND PAID EMPLOYEES

Srila Bhaktisiddhanta Saraswati Thakura Prabhupada

A platform speaker or a professional priest cannot be a guru. [Such people think that] if I read in an advertisement that I can make more money as a sweeper than in reciting *Śrīmad Bhāgavatam*, I will immediately give up my recitation of *Śrīmad*

Bhāgavatam and submit an application for the job of sweeper. If people are not constantly engaged in worshipping Hari then we can be certain that they are becoming involved in inferior activities unrelated to the Supreme Lord. This means that they are engaging in sense gratification on the strength of chanting the Lord's Holy Names, and this is a grave offense.

One should not think that reciting *Śrīmad Bhāgavatam* is one's ordinary duty, no different from other duties like eating, walking, talking with people, and so on. If serving *Śrīmad Bhāgavatam* becomes one's only duty then with every step one takes, with every morsel of food one swallows, and with every breath one will be serving Lord Hari.

A salaried or contract speaker can never explain *Śrīmad Bhāgavatam*. So keep yourself away from such so-called professional gurus. Find out whether the *Śrīmad Bhāgavatam* speaker is sincerely spending all of his twenty-four hours a day serving *Śrīmad Bhāgavatam* or if he is doing something else. One who receives a stipend or who is under contract to speak the *Bhāgavatam* cannot explain it. Refrain from approaching the professional priest. First see whether that priest devotes his time fully to the *Śrīmad Bhāgavatam*. ❧

— *Vakṛtāvalī* (Garland of Divine Discourses) by Śrīla Bhaktisiddhanta Sarasvati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Produced and published by Isvara Das. Touchstone Media. 2014.

MAHAPRABHU'S INTIMATE COMPANIONS

Sri Srimad Gour Govinda Swami Maharaja

One who has been to Jagannath Puri may have seen the house of Kashi Mishra. It is still there. In that house there is a small room known as Gambhira where Mahaprabhu stayed with his two most intimate associates, Swarup Damodar Goswami and Raya Ramananda. Krishna in *rādhā-bhāva* is Gaura. Mahaprabhu is feeling the same acute pangs of separation as Radharani is feeling. So now Radharani's intimate *sakhīs*, Lalita and Visakha, are in the form of Swarup Damodar Goswami and Raya Ramananda. They were always with him.

When Krishna left Vrajabhumi, we have mentioned how Radharani cried and spoke to her intimate *sakhīs*, Lalita and Visakha. Similarly, when Gaura sees the intimate *sakhīs*, Raya Ramananda and

Swarup Damodar Goswami, he cries, "O my *sakhī*, my dear girl companion."

kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhiḥ

My dear friend, where is the glory of the family of Maharaja Nanda, who wears a peacock feather on his crest? Where is Krishna, whose hue is like that of the *indranīla* jewel and who plays so nicely on his flute? Where is your friend, the best of all men, so expert in dancing in the circle of the *rāsa* dance? Where is he who is the real medicine to save me from dying of heart disease? I must condemn providence, for he has caused me so many tribulations by separating me from Krishna. (*Lalita-mādhava* 3.45)

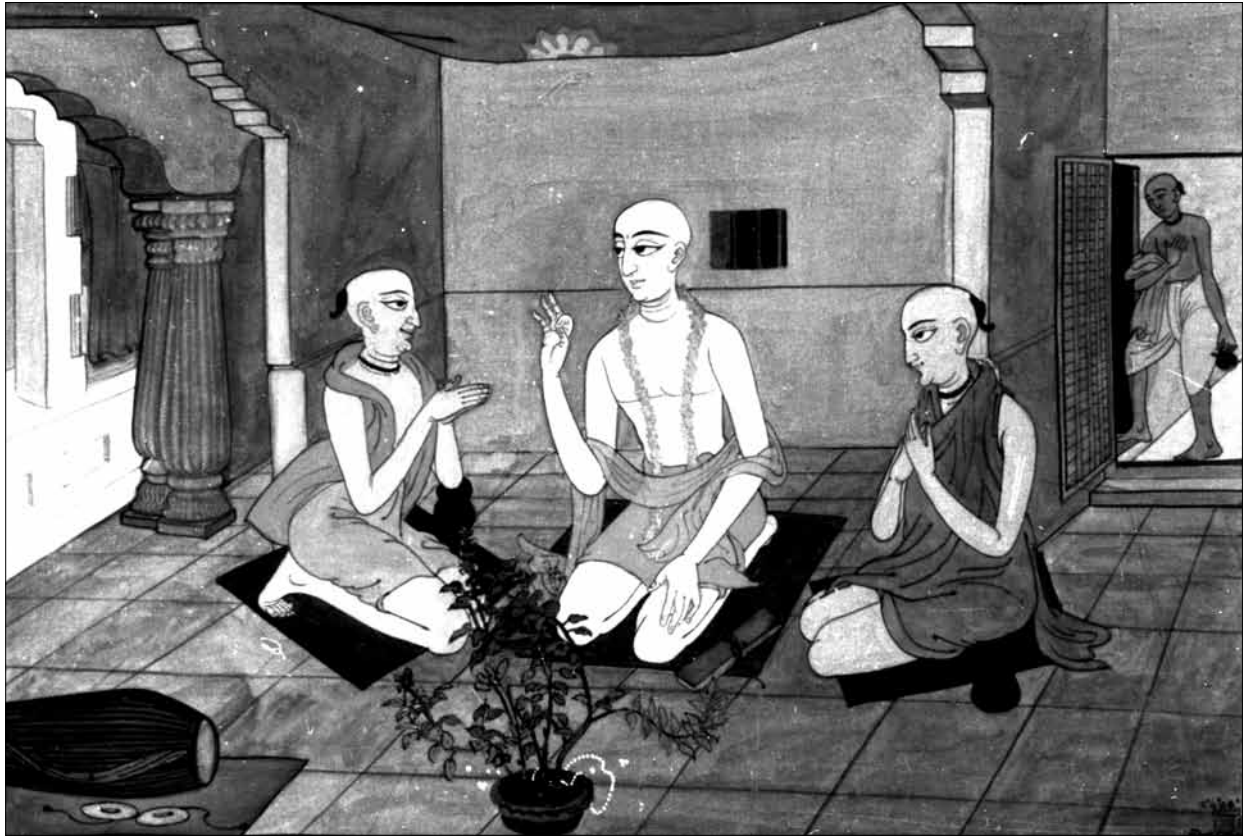
Mahaprabhu uttered the same words that Radharani had uttered. So this is the mood of Gaura; always crying, both day and night, feeling such pangs of separation from Krishna. Feeling the same delirium as Radharani, he could not sleep during the night.

Swarup Damodar Goswami and Raya Ramananda would discuss *kṛṣṇa-prema-tattva* with Mahaprabhu. Every day he would cry before Raya Ramananda and Swarup Damodar Goswami. Then both of them could see what mood had arisen in the mind of Gauranga, and to nourish that mood they would sing songs from Chandidas, Vidyapati or Jayadev Goswami's *Gīta-govinda*. Sometimes they would sing from Bilvamangala Thakur's *Kṛṣṇa-karnāmṛta* and thereby give pleasure to Mahaprabhu. Sometimes Mahaprabhu would quote verses from the tenth canto of *Śrīmad Bhāgavatam* and cry. In this way, they spent their days and nights immersed in *kṛṣṇa-līlā-gāna*.

One day, Swarup Damodar Goswami and Raya Ramananda requested, "Mahaprabhu, it is past midnight now. Please take rest." Somehow they made Mahaprabhu lie down in the Gambhira. Then Raya Ramananda went back to his residence. Swarup Damodar Goswami and Mahāprabhu's personal servant, Govinda, slept outside at the doorstep. Both of them slept, but Mahaprabhu could not sleep. He was awake the whole night, loudly chanting,

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Swarup Damodar and Govinda could hear Mahāprabhu's *kīrtana*, but after some time the



Unknown artist

Mahaprabhu and his associates at the Gambhira

kīrtana stopped. So they had some doubt, “What has happened to Mahaprabhu?”

At that time, all three doors of Mahāprabhu’s room were bolted very tightly. There was only one small opening. Govinda got up, lit the castor oil lamp and saw that all three doors were still bolted. With great difficulty he opened one door, but he saw that Mahaprabhu was not there and the other doors were also bolted from inside. Mahaprabhu had disappeared. “Where is Mahaprabhu? He is not here.” Then Govinda called Swarup Damodar and told him what had happened. They were in great anxiety, “Where is Mahaprabhu? Where is Mahaprabhu?”

This is wonderful, how Mahaprabhu came out! All three doors were bolted very tightly and the walls of the compound were very tall. How could he jump over them and slip away?

All the devotees came with lamps and searched in many places, but they could not find Him. At last they went to the Jagannath temple gate at the southern side of the Simhadwar. There they found Mahaprabhu lying unconscious amidst some cows from the district of Tailanga.

Mahaprabhu’s body had become like a tortoise. His hands and legs were pushed inside his body like Jagannath. This is ecstasy, *mahābhāva*. Foam was coming out from his mouth and tears flowed from his eyes. His body has become like a pumpkin. Outside, if you touch it, it is all cold like a dead body, but inside there is transcendental blissfulness, *ānanda*.

The cows were smelling Mahaprabhu’s body. When the devotees tried to drive them away, they would not leave him. All the devotees tried their best to rouse the consciousness of Mahaprabhu, but they failed. So in that unconscious condition they carried Mahaprabhu back to Gambhira. Then Swarup Damodar Goswami chanted very loudly in his ear:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

After some time, Mahaprabhu regained consciousness. His hands and legs came out and he resumed his general form. Then he asked Swarup Damodar Goswami, “I heard the very sweet singing of Krishna in Vrindavan. I had been to Vrindavan. Why did you bring me here?” Saying this, again he began to cry.

*hā hā kṛṣṇa prāṇa-dhana, hā hā padma-locana
hā hā divya sad-guṇa-sāgara!
hā hā śyāma-sundara, hā hā pītāmbara-dhara
hā hā rāsa-vilāsa nāgara*

*kāhāṇ gele tomā pāi, tumi kaha,—tāhāṇ yāi”,
eta kahi calilā dhāñā
svarūpa ūṭhi’ kole kari’, prabhure ānila dhari’,
nija-sthāne vasāilā laiñā*

“Alas! Where is Krishna, the treasure of my life? Where is the lotus-eyed one? Where is the divine ocean of transcendental qualities? Alas! Where is the beautiful blackish youth dressed in yellow garments? Alas! Where is the hero of the rāsa dance? Where shall I go? Where can I find you? Please tell me! I shall go there.” (Cc. antya 17.60)

This is *gaura-līlā*. He is always in *rādhā-bhāva* and sometimes also in *gopī-bhāva*. ❧

— *The Embankment of Separation*. Chapter 9. Gopal Jiu Publications. Bhubaneswar. 2011.

INCONSISTENT STATEMENTS IN THE SCRIPTURES

From *Sripad Madhvacharya’s Commentary on Vedānta-sūtra 2.1.1.6-7*

*mṛdabravīdāpo ’bruvan ity ādi vacanād yukti-viruddho
veda ity ato ’bravīt*

In certain parts of the Vedas there are some questionable statements, such as *mṛdabravīt* — “the soil



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spoke” (*Śatapatha-brāhmaṇa* 6.1.3.4) or *āpo ’bruvan* — “the water spoke” (*Śatapatha-brāhmaṇa* 6.1.3.2).

An argument is given that due to such statements the Vedas should not be accepted as logical or truthful. To counter these arguments, these two sutras from *Vedānta-sūtra* are given:

*om abhimāni vyapadeśas tu viśeṣānugatibhyām om
(Vedānta-sūtra 2.1.1.6)*

[Statements such as these] describe that the deities of earth, water, etc. have claimed for themselves the ability to be pervasive in and speak through such substances.

*mṛdādy abhimāni devataiva tatra vyapadiśyate. tāsām
cetarebhyo viśiṣṭam sāmartyam anugatis ca sarvatra.
atas tāsām sarvam uktaṁ yujyate.*

In all these places in the scriptures, their special capacities [to speak through mud, water, etc.] and their omnipresence in such substances is described. Therefore, their speaking through such substances can be accepted.

om dṛśyate ca om (Vedānta-sūtra 2.1.1.7)

These deities are seen [by those qualified to see].

tāsām sāmartyam mahadbhiḥ, bhaviṣyat-purāṇe ca

The capabilities and strength of these gods can be seen by the realized sages, as the *Bhaviṣya-purāṇa* says:

*prthivyādy abhimāninyo devatāḥ prathitaujasah
acintyāḥ śaktayas tāsām dṛśyante munibhiḥ ca tāḥ*

tās ca sarva-gatā nityam vāsudevaika saṁśrayā. iti.

The gods in charge of earth, etc., are extremely powerful. Their powers are inconceivable, and these powers can be seen by the self-realized sages. These gods are omnipresent and eternal and are always under the shelter of Lord Vasudev. ❧

— *Brahma-sūtra-bhāṣyam* of Sri Anandatirtha Bhagavatpada Madhvacharya with three commentaries and seven glosses. Volume 3. Edited by Mahamahopadhyaya Prof. K.T. Pandurangi. Poornaprajna Vidyapeetha. Bangalore. 1999. Published by Dvaita Vedanta Studies and Research Foundation. Bangalore.





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• DRAUPADI'S CHASTITY

Sri Srimad Gour Govinda Swami Maharaja

• THE FIRST ATTRACTION — PART 1

From Srila Jiva Goswami's Gopāla-pūrva-campūḥ, pūraṇa 15



BOOKS FOR CHILDREN

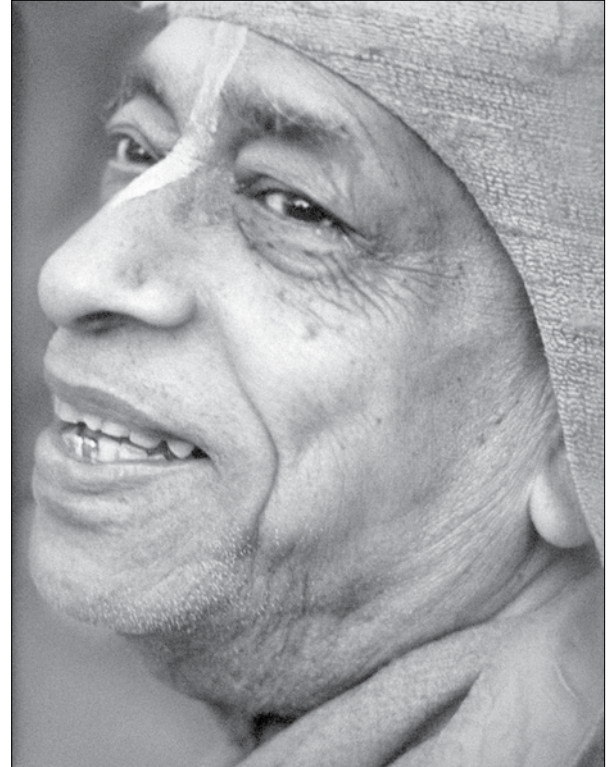
His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

Yes, to make a Krishna conscious coloring book for children is a very good idea for serving and for spreading Krishna consciousness to the young children. Please do it. I will give you hints how to do it; just let me know when you are ready to begin. It will be a great service. (Letter to Malati Dasi, 28 May 1968.)

If you want to write books for children, story books about Krishna's pastimes, I shall give you nice hints and Hamsaduta and Himavati can help you with nice pictures. I shall give you some facts about Lord Jagannath also. I am very glad to learn the practical result of deity worship in your behavior. I am so glad to learn that you are developing a bit of affection for Jagannath by personally taking care of him. That is the way of increasing our love of Godhead. Deity worship is the practical demonstration, and hearing from the spiritual master is the nourishment of the idea. Krishna consciousness is so nice that anyone who has a little taste of it must feel a distinction between his past and present life. It is not only the case with you but it is the case for everyone who has the fortunate opportunity for coming into contact with Krishna. (Letter to Satyabhama Dasi, 27 December 1968.)

Yes, you can make nice children's books, and in this connection you may correspond with Satyabhama who is already working on a condensed version of Krishna book. You should continue your painting, and then, with love



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

and devotional practice, your pictures will become all attractive because of the bona fide transcendental subject matter. (Letter to Ekayani Dasi, 15 March 1970.)

DRAUPADI'S CHASTITY

Sri Srimad Gour Govinda Swami Maharaja

There is a story in the *Mahābhārata* — there were five brothers, Yudhisthir, Bhima, Arjuna, Nakul, and Sahadev.

They were known as the Pandavas and they had a wife named Draupadi. These five brothers had one wife.

In the scriptures, Draupadi is known as a most chaste lady. The question arises as to how can a lady who has five husbands be considered chaste? “Chaste lady” means that she should have only one husband and she should be devoted to that husband like goddess Sita. Sita Devi is the ideal lady and wife. Sita Devi had only one husband, Lord Rama. She had developed one-pointed devotion towards Lord Rama. That is a chaste lady. How is it that Draupadi, with five husbands, is a chaste lady?

There are these two considerations, *tattva-vicāra* and *apara-vicāra*, the absolute consideration and the apparent consideration. All our discussions should be based on *tattva-vicāra*, the absolute consideration, and not on the apparent consideration. It is stated in the *Bhagavad-gītā* (9.24), *na tu mām abhijānanti tattvenātaś cyavanti te* — “Those who do not understand the *tattva-vicāra* fall down.” This is a question of *tattva*.

You may say, “No, Draupadi is not at all a chaste lady. She is an unchaste lady.” This is an apparent consideration. How can a lady having five husbands be chaste? However, Draupadi is not at all unchaste. No. Draupadi is a chaste lady, *sati*. How is it? How could she keep up her chastity being the wife of five husbands?

Draupadi had that potency. There was a condition at Draupadi’s *svayamvara*, ceremony for selection of her groom. Arjun shot an arrow that hit the eye of a fish revolving at the end of a pillar by only seeing the reflection of the fish in a water pot below. Nobody else could do it, so Arjuna won Draupadi. Neither Yudhisthir, Bhima, Nakula nor Sahadev got her. Arjuna did. So according to the law, Draupadi should be the wife of Arjuna. But when they came to mother Kunti, they said, “Mother Kunti, we have got a very nice gift today.”

The mother said, “All right, whatever you have got, you share it equally among all five brothers.”

They got Draupadi, so carrying out the order of their mother, they should equally share. Thus Draupadi became the wife of five husbands, but since she had extraordinary potency she did not become unchaste.

They had a condition that Draupadi should spend one month with one husband. The first month she would spend with Yudhisthir, the next month with Bhima, then Arjuna, then Nakula, and then Sahadev. In this way she divided her time. During that period no other brother will enter into that apartment. If someone breaks the condition he will be banished to

the forest. That condition was there and it was strictly observed. After the expiry of one month, Draupadi was entering into the fire. Remember that Draupadi was born out of the fire of a sacrifice. She is not an ordinary lady. She is known as *yājñāsēnī*. Her body had been enjoyed by Yudhisthir. And afterwards she put it in the fire and got a new body. Then she went to Bhima’s apartment with a new body. In this way she was keeping up her chastity. Can any ordinary woman do it? No! Therefore Draupadi was a chaste lady. ❧

— From a lecture on *Bhagavad-gītā* 9.24. New Vrindavan. 30 October 1990.

THE FIRST ATTRACTION – PART 1

From Srila Jiva Goswami’s
Gopāla-pūrva-campū, pūraṇa 15

The Gopāla-campūḥ describes events that took place in the eternal Goloka Vrindavan immediately after Lord Krishna left this planet and went back there. The book describes all the pastimes that took place on earth in the form of a re-narration from the perspective of two celestial singers in Goloka, Madhukantha and Snigdhanantha, who sing these pastimes for the pleasure of Nanda Maharaja, Krishna, and other associates in Goloka. In the daytime they describe these pastimes in the general assembly of Nanda Maharaja, and at night they describe them in a private and secret assembly consisting of the gopīs along with Krishna and a few selected associates. The descriptions given in front of Nanda Maharaja and the other gopas in the day are of a more general nature, whereas the descriptions in the night time assembly are of a more intimate nature. Each chapter in this composition is called a pūraṇa (not purāṇa). pūrayati iti pūraṇa — That which completes is known as pūraṇa. Thus, each pūraṇa makes the devotee’s realizations more complete.

In pūraṇa 15, Srila Jiva Goswami describes the events that took place on earth after the killing of Dhenukasura. Srila Jiva Goswami has named this chapter, “Pūrvānurāgaḥ”. This technical term as it relates to divine love is defined in the Rasārṇava-sudhākara:

yat prema saṅgamāt pūrvaṁ darśana-śravaṇādibhiḥ pūrvānurāgaḥ sa jñeyaḥ — “The feelings of love experienced before the first meeting are known as pūrvānurāga. These feelings are experienced by seeing the beloved from a distance, hearing about him or her, etc.” (Rasārṇava-sudhākara 2.174 – 175)

Pūrvānurāga is a stage where the lover and the beloved have not met, yet they secretly develop a liking for each other. Since the lover and the beloved are separated from each other at this stage, it is technically a stage of vipralambha (separation). There are many varieties of pūrvānurāga and various transitory emotions that accompany it.



Unknown artist

Srila Jiva Goswami's narration now begins:

On another evening, the prince of Goloka, Krishna, had his evening meal in the association of his friends. Taking permission from mother Yashoda, he then went to the splendid assembly of Nanda Maharaja, just as he would do each night. There he spent almost three hours, and then he took permission from the seniors present in that assembly to leave. Krishna sent away most of his friends to their respective homes, and then he went back to his wonderful home.

Taking permission once again from his mother, he took with him his internal friends like Subal, Madhumangal and the two singers Madhukantha and Snigdhanakhantha, to the supremely pleasurable mansion of Sri Radha which is within the huge lotus-like Gokula (in the spiritual world).

[**Translator's Note:** Gokula in the eternal spiritual world is shaped like a thousand-petalled lotus flower. This is described in *Brahma-saṁhitā* 5.2 — *śahasra-patra-kamalaṁ gokulākhyam mahat padam*. From this description it seems that Srimati Radharani's mansion in the eternal spiritual world is extremely opulent].

Due to the unexpected arrival of Krishna, the *gopīs*, who were smiling and joking with each other, simultaneously exhibited the symptoms of *sambhrama* (perturbation), *bhrama* (forgetfulness of

external circumstances), *vismaya* (amazement), *garva* (pride), *lajjā* (bashfulness), *apatrapā* (boldness devoid of shame), *bhaya* (fear), *āḍara* (respect), *harṣa* (great joy), and *icchā* (desire to meet), and the deluge of all these simultaneous emotions caused them to become *stabdha* (motionless) and amazed, as if they were some sort of colorful paintings.

[**Translator's Note:** The motionlessness was caused by the simultaneous manifestation of all various types of opposing emotions. Now Srila Jiva Goswami singles out a special one among the *gopīs* and describes her feelings.]

*akasmād āyāntarīṁ harim anubhavanti kila hriyā
daśām akṣṇor nānā-drutam apidadhe sā nata-mukhī
mudā smerā bhugnā vikaṣitavatī kuñcitavatī
sa-bāṣpā stabdhābhābhavad iti samarī yā na ghaṭate*

Hearing of the unexpected arrival of Hari, her face was turned down in a bashful mood. She quickly tried to hide all the various restless movements of her eyes. Sometimes she would smile out of joy and sometimes her face would have a furrowed look. Sometimes she would swell with happiness and sometimes she would shrink out of bashfulness. Sometimes she would experience an overflow of tears and sometimes she would simply remain motionless. Indeed, no one could match her in terms of the flow of emotions.

[**Translator's Note:** It is thus indirectly suggested that this *gopī* is Srimati Radharani, for only she can be the one whom no one else can match. The meter for this verse is *śikhariṇī* — as used in the *Jagannathāṣṭakam*]

The host of the *gopī* maidservants, who were decorated with simple qualities, spread a thick deer-skin mattress on the floor of the vast courtyard bedecked with pearl necklaces. On the western side of the covered courtyard, Krishna now sat on a comfortable quilt while facing east. The maid-servants started serving him using objects such as brilliant white *cāmara* fans. In this situation, Krishna appeared to be the life force of Radha outside her body.

[**Translator's Note:** She had a life force within her body, and Krishna appeared to be like a second life force outside her body. And here we find more evidence of the opulence of Radha's mansion in the spiritual world.]

Among all the hosts of doe-eyed *gopīs* who were drowning in the nectarean *triveṇī* of (1) Radha's joy, (2) Krishna's joy, and (3) their own joy — Krishna caught Radha by his hands and seated her in front of all of them on his left side.

[**Translator's Note:** *Trivenī* is an auspicious holy place in India where the three rivers Ganga, Yamuna and Saraswati meet. Here, the confluence of three rivers of joy are being described metaphorically as *trivenī*.]

On his right, Krishna seated his equal-aged friends like Subal, who are present only for the desire of serving him and for displaying the glory of his youthful association.

[**Translator's Note:** The host of *gopīs* were seated on the left and the host of friends were seated on the right. Thus these two groups encircled Radha and Krishna.]

In between, the two singers Madhukantha and Snigdha Kantha seated themselves. These two singers were always eager to sit in front of the romantic couple and were of a suitable age to understand and sing of such love. Some other friends of Krishna joined these two brothers in assisting them with the *rāga* (melody) and *tāla* (beat) of the songs.

In this beautiful evening scene, the *gopīs* and *gopas* appeared like two strands of a pearl necklace. The two singers were seated at one end and on the other end were the effulgent divine couple whose effulgences were reflecting on each other. The brothers experienced the difference between the bluish hue of Krishna and the golden hue of Radha and simultaneously experienced the oneness of the



Unknown artist

divine couple's emotions. Radha and Krishna were like two wonderful gems mounted in the middle of that necklace.

Although both Radha and Krishna were happily looking everywhere, the two brothers beheld their exchange of loving side-long glances. Seeing this exchange of loving glances, the two brothers became stunned in ecstasy for several minutes.

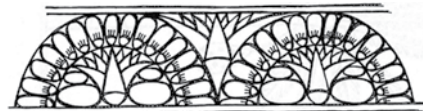
Then, being ordered by the smiling new-dark-cloud (Krishna), both brothers regained their alertness and happily folded their hands to perform the *nāndī*.

[**Translator's Note:** *Nāndī* is the auspicious invocatory verses spoken in the beginning of a drama or narration by the singers. Srila Rupa Goswami describes in his *Nāṭaka-candrikā* (verse 14), *prastāvanāyās tu mukhe nāndī kāryā śubhāvahā* — “In the beginning of a dramatic performance, one should perform the *nāndī* for invoking auspiciousness.”] 🎭

[To be continued....]

— Translated by Hari Parshad Das from the *Gopāla-pūrvacampūh*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.

— Sanskrit for *Rasārṇava-sudhākara* and *Nāṭaka-candrikā* taken from the Gaudiya Grantha Mandira (<http://www.granthamandira.com>)



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Email: katha@gopaljiu.org

Website: www.gopaljiu.org

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Highlights

• ENJOY YOUR SPIRITUAL LIFE

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• DIFFERENT LEVELS OF VAISHNAVAS

Srila Bhaktivinode Thakur

• THE FIRST ATTRACTION — PART 2

From Srila Jiva Goswami's **Gopāla-pūrva-campūḥ**, 15th pūraṇa.



ENJOY YOUR SPIRITUAL LIFE

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

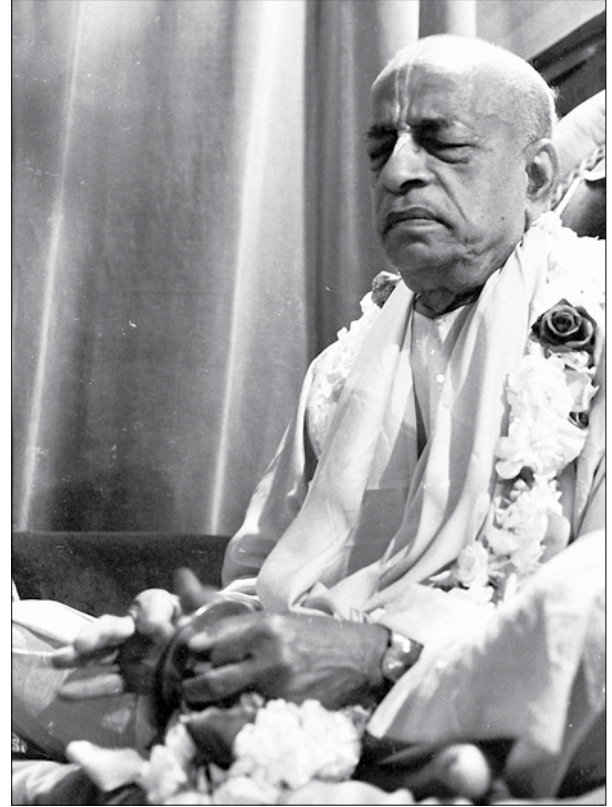
Please accept my greetings. I am in due receipt of your letter and have noted the contents carefully. As promised by me previously, I am sending herewith the gramophone record of my *kīrtana* and short speech thereof. I hope you will enjoy it. (Letter to Krishna Panditji. 15 April 1967.)

When I am there I shall see if your presence is actually required there. In the meantime you can continue with your painting as usual and enjoy spiritual life. (Letter to Jadurani. 26 October 1967.)

I think there is not any good English version of *Mahābhārata*, but very soon we shall have the *Bhagavad-gītā* and the *Teachings of Lord Chaitanya*, and you can enjoy reading them. (Letter to Nandarani and Dayananda. 29 April 1968.)

Please always talk about Krishna amongst you two sisters, and enjoy life. This is very good opportunity that you are talking and painting about Krishna, so that your mind, hands, and attention are all absorbed in Krishna *samādhi*, and the tongue in chanting Hare Krishna. This is first class *samādhi*, and the highest position of the greatest *yogī*. Try to continue this atmosphere happily. (Letter to Madhavi Lata. 20 June 1968.)

Krishna is so kind that he has saved both of you. Now, feeling this obligation to Krishna, you should



His Divine Grace

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be more enthusiastic to serve Krishna, and I am very pleased to learn that you have got a nice beautiful Krishna-conscious child. So raise her to full Krishna Consciousness, and engage yourself and your husband, and then the family will be a very beautiful, happy family. You will enjoy in this world and in the next world. (Letter to Krishna Devi. 18 October 1968.)

DIFFERENT LEVELS OF VAISHNAVAS

Srla Bhaktivinoda Thakur

The renunciate *vaiṣṇavas* should not think that they are more respectable than the *grhastha-vaiṣṇavas*. One should know that the difference in respect among the *vaiṣṇavas* lies only between *uttama-adhikārī* and *madhyama-adhikārī*. Both *uttama-adhikārīs* and *madhyama-adhikārīs* are found among the *grhasthas*. This rule also applies to the renunciate *vaiṣṇavas*. The glories of the renunciate *vaiṣṇavas* are that they have given up the association of women, greed for money, and bodily pleasure. The *grhastha-vaiṣṇavas* have special glories. Many of them work hard to earn money, and after serving Krishna they serve *grhastha* and *sannyāsī-vaiṣṇavas*. Whether one is a *grhastha* or a *sannyāsī*, the principal cause for respect is the attainment of devotional service. One should be respected as a *vaiṣṇava* according to one's advancement in devotional service. There is no other cause to distinguish the level of a *vaiṣṇava*. ❧

— Bhaktivinoda Vani Vaibhava. Translated by Bhumipati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2003.

THE FIRST ATTRACTION – PART 2

From Srla Jīva Goswami's
Gopāla-pūrva-campu, 15th pūraṇa

In the previous part, Srla Jīva Goswami described the evening assembly consisting of Radha and her *sakhīs*, Krishna and his friends, and the two singers Madhukantha and Snigdhanakantha. The two singers started to sing the *nāndī* (introduction verses) for the evening. The first invocation verse introduces the subject matter.

imau gauri-śyāmau manasi viparītau bahir api
sphurat tadvad vastrāv iti budha-janair niścitam idam
sa ko 'pyaccha-premā vilasad ubhaya-sphūrtikatayā
dadhan mūrti-bhāvaṁ pṛthag-apṛthagapy āvirud abhūt

Although these two are Gauri (golden-hued) and Shyam (dark-hued), within their minds is the exact opposite [i.e. Gauri is dark-hued in her mind due to Shyam and Shyam is golden-hued in his mind due to Gauri]. Indeed, the wise have concluded that this opposite condition of their minds is reflected in the color of their cloth [i.e. Shyam's golden mind is reflected in his *pītāmbara* cloth and her dark-hued mind is reflected in the shade of her cloth]. In this way, it seems to be the same indescribable love which has exhibited itself in two different bodies of two different shades, although it is actually one substance.

[Translator's Note: This is the first verse of a *maṅgalācaraṇa*, auspicious invocation at the beginning of any performance. As stated in the *Caitanya-caritāmṛta ādi* 1.22, the *maṅgalācaraṇa* verses involve three processes, *vastu-nirdeśātmaka* (defining the objective), *namas-kriyātmaka* (offering obeisances) and *āśir-vādātmaka* (offering benedictions). This particular verse is a *vastu-nirdeśātmaka* invocation in the meter known as *śikhariṇī*, the same meter used in *Jagannāthāṣṭakam*.]

śrīr āsām na tulāṁ bibharti nitarām ity uddavaḥ kīrtayan
yāsām aṅghri-rajo nanāma hariṇā yaḥ svena tulyo mataḥ
tāsām tat-priyatā-sudhākara-tanuṁ viṣvak cakorāyite
nānenānugatām samasta-mahitām vandāmahe rādhikām

Even Uddhava, the devotee considered by Lord Hari to be as dear as his own self, said that Sri, Laksmi Devi, can absolutely never match the *gopīs*. That same Uddhava also repeatedly paid obeisances to the dust of the feet of these *gopīs*. Among all those *gopīs*, however, is one who has a body composed entirely of the nectar of love of Lord Hari. In her presence, Krishna sways to and fro like a *cakora* bird and always follows in her footsteps. We offer our obeisances to that all-worshipable Sri Radhika.

[Translator's Note: This is a *namas-kriyātmaka* invocation in the meter known as *vikṛīḍita-śārdūla* — the same one used in *Ṣaḍ-gosvāmy-aṣṭakam*.]

premā yo 'sau rādhikā-kṛṣṇa-yugmaṁ
svānandena plāvayitvā sakhīś ca
śaśvad viśvaṁ plāvayan suprasiddhaḥ
so 'yaṁ buddhiḥ naḥ samiddhām karotu

Premā, divine love, through its own joy has inundated Sri Radhika-Krishna as well as the *sakhīs* and is constantly inundating all the worlds. May this love illuminate and enlighten us!

[Translator's Note: This is an *āśir-vādātmaka* invocation in the meter known as *śālīnī* — used often in *Śrīmad Bhāgavatam*, e.g. 10.3.24]

The brothers were watching the shy smiles of the couple. Then Snigdhanakantha eagerly began the narration:

“Just like we described the sweetness of Krishna's birth in a previous chapter, the sweetness of Sri Radhika's birth also needs to be described. However, in doing so we will indicate only a few things, for we are shy of describing too much.

“This has been brought out in the *Śrīmad Bhāgavatam* (10.5.18):

tata ārabhya nandasya vrajaḥ sarva-saṁṛddhimān
harer nivāsātma-guṇai ramākṛīḍam abhūn nṛpa



Painting by D. Banerji, Kolkata. Circa 1950s

Mohāna Mādhurī — Enchanting Beauty

“Beginning from the day of Krishna’s appearance, Nanda’s Vraja had become like an all-prosperous playground for Rama Devi (Lakshmi) due to the Lord personally residing here and exhibiting his qualities.”

[**Translator’s Note:** Someone may ask how this verse indicates Sri Radhika’s appearance since it speaks only of the appearance of Rama Devi (Lakshmi) upon the appearance of Lord Hari in Vraja. Snigdhanakanta replies to this.]

“This verse is explained as follows:

*janmārabhya harer vraja-sthalaṁ abhūd viśvardhi yuktam punar
lakṣmīnām ramaṇāspadañca tad adhiṣṭhānād viśiṣyājani
rādhā yāsu lālāsa pūrṇa-śaśa-bhṛn-mūrtiṁ tārāsu sā
kāntiḥ kintv iha citra-bhāva-valitā yā kṛṣṇa-pakṣādhikā*

“From the very birth of Lord Hari, this place of Vraja had again become complete with all worldly opulences; and since Vraja was the place of residence of Sri Hari, it had especially become the playground of all Lakshmis (*gopīs*). Moreover, just like the beautiful rabbit-marked moon beautifully stands out among the various stars, the form of Sri Radha was especially magnificent among them all. Moreover, the moon in its waxing phase (*kṛṣṇa-pakṣa*) only exhibits its ordinary brightness,

but Sri Radha exhibited a beautiful brightness filled with amazing qualities (*citra-bhāva-valitā*).”

[**Translator’s Note:** The meter is *vikrīḍita-śārdūla*. The last line of this verse is a play on words and can also be translated as follows, “However, the beautiful brightness of Sri Radha was such that it completely conquered the mood of Chitravali (*citra-bhāva-valitā*) for she was always better in receiving favor from Krishna (*kṛṣṇa-pakṣādhikā*)”].

“In the *Bṛhad-gautamīya-tantra* the status of Sri Radhika as being specially situated over everyone is described as follows:

*devī kṛṣṇamayī proktā rādhikā para-devatā
sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā*

“That goddess known as Radhika is *kṛṣṇa-mayī* (full of Krishna consciousness) and is the topmost deity. She is the summum bonum of all Lakshmis, she possesses all their effulgence, and she is the original internal potency attracting the Lord in all ways.”

[**Translator’s Note:** Now a question may arise as to what is the lineage of Sri Radhika and the other *gopīs*. In reply to this, Snigdhanakanta says:]



Unknown artist

“The *māgadhas* (singers who know about the lineage of famous personalities) have said that all these *gopīs*, who were greater even than Lakshmi Devi, appeared in the lineage of Srīman Parjanya Maharaja, who was the father of Nanda. Related to Parjanya were three uncles of Lord Krishna who were spotless in nature and praiseworthy in character. The *gopīs* such as Vishakha appeared in the lineage of the relatives of these three uncles of Lord Krishna. This indeed is the verdict of the expert *māgadhas*.



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Website: www.gopaljiu.org

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[**Translator’s Note:** Snigdhanakanta said that he will not say much about the lineage of Sri Radha and the *gopīs*. He just mentions “three uncles”. Their names are given in the *Rādhā-kṛṣṇa-ganoddeśa-dīpikā* as Yashodhar, Yashodev and Sudeva.]

“If someone says otherwise then the glorious restraint (*maryādā*) that Krishna exhibited when he voluntarily denied marrying the wives of the brahmins will never attain its pinnacle.”

[**Translator’s Note:** In other words, Krishna was so self-controlled that even though the wives of the brahmins offered themselves at the feet of Krishna, he did not accept them in marriage. Why? He cared for the social convention that it is not befitting a son of a lower caste *vaiśya* to marry the daughter of a high-caste *brāhmaṇa*.]

“And, moreover, in this situation everyone accepts the fact that the birth of Sri Radhika is from the wealthy and noble born senior cowherd named Vrīṣabhānu, whose good qualities are as large as an ocean.

“In this regard, all learned scholars joyously sing a verse as follows:

*satyaṁ bahu-suta-ratnā-karatām sa prāpa gopa-dugdhābdhiḥ
kintv amṛta-dyuti-rādhā-lakṣmī-jananād agāt pūrtim*

“True it is indeed! Vrīṣabhānu, who was like a great milk-ocean of sweetness among the *gopas*, was already rich with jewels in the form of many qualified sons. However, with the appearance of the eternally effulgent Lakshmi-like Radha, this ocean named Vrīṣabhānu attained fulfillment.”

[**Translator’s Note:** The ocean is complete because of two reasons — it has many valuable jewels, and it has Lakshmi as a daughter. Vrīṣabhānu is compared here to an ocean of sweet milk since he is also complete because he has so many valuable jewel-like sons and a daughter much better than Lakshmi Devi. The meter used here is *viśama-vṛtta* (uneven) and it is a variation of the meter named *āryā*.]

“Since she is born one year after Krishna in the all-auspicious constellation named Radha, she has been given this name.”

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*.
Published by Sri Nityasvarup Brahmachari. 1912 A.D.



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• **BHAGAVAD-GITA COMMENTARIES**

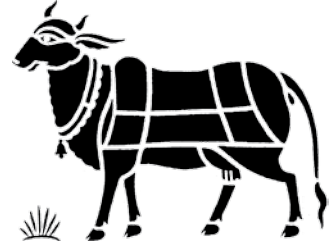
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **ATHEISTS AND MAHA-PRASADA**

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• **THE FIRST ATTRACTION — PART 3**

From Srila Jiva Goswami's Gopāla-pūrva-campūḥ, 15th pūraṇa.



BHAGAVAD-GITA COMMENTARIES

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

The *Bhagavad-gītā* is a standard literature. Most of you know this *Bhagavad-gītā*. But generally the *Bhagavad-gītā* is read very superficially, not very critically. We do not understand Krishna, the author of *Bhagavad-gītā*. Neither do we understand what is Krishna consciousness, although it is stated in the *Bhagavad-gītā*. We read *Bhagavad-gītā* superficially, not very critically, neither there is any edition so far. Of course, in Sanskrit there are many editions, annotations by Sridhar Swami, Srila Baladeva Vidyabhushan, Srila Vishwanatha Chakravarti, Sri Ramanujacharya. There are many great scholars. But we have no information of those scholars in the western countries. (Lecture on *Bhagavad-gītā* 4.11, 27 July 1966.)

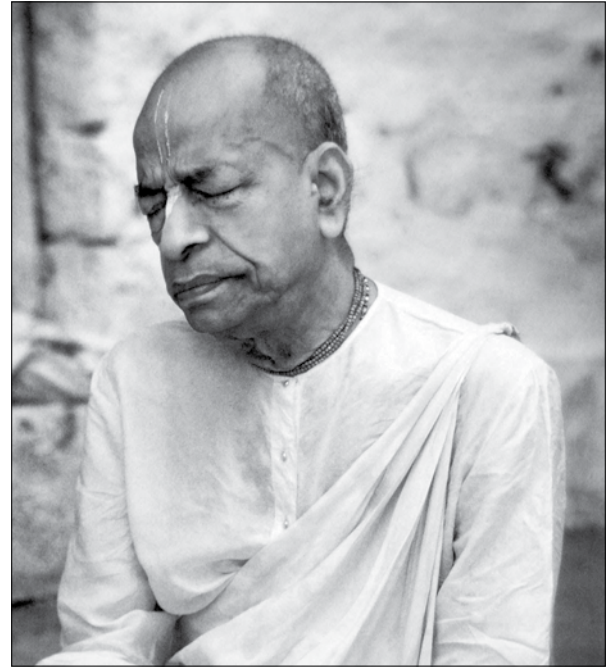
Everything is there in the *Bhagavad-gītā*. Everything is explained and commented on by so many, great, stalwart commentators, especially Sridhar Swami, Ramanujacharya, Vishwanath Cakravarti, Baladeva Vidyabhushan, etc. So many great scholars have commented upon the *Bhagavad-gītā*. So try to understand *Bhagavad-gītā* as it is. That is the real necessity of life. That we have explained several times. (Lecture on *Bhagavad-gītā* 7.7, 22 February 1974.)

ATHEISTS AND MAHA-PRASADA

Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada

Some of us, instead of being faithful to transcendental *mahā-prasāda*, think that “faithfully” eating



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

non-vegetarian food at Wilson's Hotel is something to be proud of. Some of us, in order to freely engage in sense gratification in the name of being God-fearing, busily separate ourselves from the Supreme Lord and try to cheat him of his enjoyment by denying that he has hands, feet, and a mouth.

Instead, we imagine him formless and without spiritual variety, yet imagine ourselves with form and material varieties. Therefore we rush to enjoy the ingredients meant for the indisputable enjoyer, the Supreme Lord.

The *Śvetāśvatara-upaniṣad* (3.19) says:

pasyaty acakṣuḥ sa śṛṇoty akarṇaḥ

“The Supreme Lord can see, though he has no eyes; he can hear, though he has no ears.”

However, Lord Hari’s illusory energy does not allow us to understand what this Vedic statement actually means. By trying to measure his eternal, transcendental form with our material knowledge, we become degraded.

Moreover, some of us think, “We can eat first, because if we wait until the Lord eats the food will become cold.” Following such a misconception, we enjoy *bhoga* rather than *prasāda*. Some of us loudly chant Vedic mantras like ‘*om tad viṣṇoḥ paramaṁ padam*’ and ‘*na tat-samaś cābhyadhikaś ca dṛśyate*’, yet we do not repose our faith in Lord Vishnu’s supreme abode. Instead, we become impersonalists worshiping the five gods, or perhaps we become henotheists — considering Lord Vishnu as equal to the demigods — and thus accept foods not offered to Vishnu to be equal to his *prasāda*. Sometimes, after realizing that some demigod’s remnants are more pleasing to the tongue, we become attached to eating them. When that happens, we should remember this statement from the *Padma-purāṇa*:

*viṣṇor niveditānnena yaṣṭavyaṁ devatāntaram
pitṛbhyaś cāpi tad deyaṁ tad ānantyāya kalpate*

“Food-grains offered to Vishnu should be offered to the demigods and the forefathers, for doing so brings about unlimited benefits for all.” (*Hari-bhakti-vilāsa* 9.297) ❀

— *Vaktrāvalī* (Garland of Divine Discourses) by Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumiapati Das. Produced and Published by Isvara Das.

THE FIRST ATTRACTION – PART 3

*From Srila Jīva Goswami’s
Gopāla-pūrva-campu, 15th pūraṇa*

[After singing auspicious invocations and glorifying Srimati Radharani’s birth and lineage, after saying that she was named ‘Radha’ because she was born in the constellation with the same name, Snigdhanakha now continues her glorification.]

“After her birth, people enquired about her exquisite sweetness. They would ask, ‘Can you please describe the exquisite sweet nature of the newborn Radha?’ In reply to this, those who had seen her beauty would reply as follows:

*navendur mūrtir vā kanaka-kamalaṁ vaktram athavā
cakorau netre vā visarad-amṛtaṁ dṛṣṭir athavā
apīṭhaṁ rādhāyāṁ yadi jita-tulāyāṁ na valate
vikalpaḥ kiṁ tarhi prasajatatārāṁ tat-tad-upamā*



“Is it a new moon or her brilliant form?” ‘Is it a golden lotus or her brilliant face?’ ‘Are these her two eyes or are they two cakora birds?’ ‘Is this her glance or is it a wave of nectar?’ Such questions cannot be asked about Sri Radha. Her beauty exceeds that of any beautiful object, so how can any such comparison be considered?”

[**Translator’s Note:** In other words, none of the comparisons are suitable. She cannot be compared to anything in this world no matter how beautiful it may be. How then can we describe her sweet nature? The meter used is *śikhariṇī*.]

“And moreover, when the *parama-lakṣmī* (Radhika) is present, all other *gopīs* also obtain [special] names as follows:

*harim anu vindati śaśval lakṣmīr iti yā tu sarvataḥ khyātā
tām api kila gopāyitum gopī-saṁjñā jayanti tā lakṣmyaḥ*

“Since they always follow Lord Hari, the women of Vrindavan are famously known everywhere as Lakshmis; and since they always take efforts to hide and protect (*gopāyitum*) Sri Radhika, these Lakshmis are known as *gopīs*. All glories to them!”

[**Translator’s Note:** In other words, all other *gopīs* of Vrindavan get their qualities, fame and names from Sri Radhika only. It is only because of her that all other girls of Vrindavan follow Lord Hari. Therefore they become known as Lakshmis. Also, since they protect the secrets of Sri Radhika, they also become known as *gopīs*. Thus, all their glories and names are a result of the presence of Sri Radhika. The meter used here is a variation of the meter named *āryā*.]

*kṛṣṇānurūpam apy āsām vayo-vṛddhiḥ samṛddhyate
yathā candramasaḥ puṣṭis tathā tasya rucām api*

“Furthermore: ‘Since they all [conforming to Sri Radha’s behavior] followed Lord Hari with attraction, they all too started growing in age slowly [like Radhika]. It is just like a moon which gradually waxes to grow in size and thereby its various rays also become stronger and richer in nourishment.’”

[**Translator’s Note:** So they all grew in age and became attractive only because they all followed in Radhika’s footsteps. Radhika is compared here to a moon and the various *gopīs* are compared to its rays. When the moon waxes, the rays become more brilliant. The meter used here is *śloka* (a common meter comprising of 32 syllables found in many places)].



Unknown artist. Mewar, c. 1820



Radharani worships Suryadev

“When Sri Radhika attained youth among all these other *gopīs* who had attained youth, some ladies present at that time described it metaphorically as follows:

*paśya paśya,
aruṇita-laghu-śāṭī-khaṇḍa-kamrādharaṅgī
śravaṇa-galava-randhra-protā-susparśa-sūtrā
rajasi nija-sakhībhiḥ kṛḍayā lola-netrā
madhuri-purati-bīja-śrī-nibhā bhāti rādhā*

“[The ladies said] — ‘Just see! Just see! How beautiful she looks below her waist due to wearing a small red-colored sari. On each of her ears are small piercings from which threads that are extremely soft to touch are dangling. Due to playing in the dust of Vrindavan with her friends, her eyes have become unsteady. She looks like the personification of the luster of the seed of attraction to Krishna, the enemy of Madhu.’”

[**Translator’s Note:** This verse clearly specifies that in the spiritual world Sri Radhika wears a sari. The meter used is *mālinī*.]

“Some other ladies specially described her as follows:

*api rajasi viharāsaṅgi-dhīrānurūpyā
ajita-kara-grhīti bhāvam āyāti rādhā*

“This Radhika who delights in the dust of Vraja is attaining the position of having her hand taken in marriage by Krishna, due to being very favorable to his nature.”

[**Translator’s Note:** This is only half a verse in the same meter ‘*mālinī*’. This verse only explains what some other ladies specially saw in Radhika. The verse is incomplete because the first two lines need to be taken from the first two lines of the previous verse. Thus, the entire verse would be as follows:

*aruṇita-laghu-śāṭī-khaṇḍa-kamrādharaṅgī
śravaṇa-galava-randhra-protā-susparśa-sūtrā
api rajasi viharāsaṅgi-dhīrānurūpyā
ajita-kara-grhīti bhāvam āyāti rādhā*

“How beautiful she looks below her waist due to wearing a small red-colored sari. On each of her ears are small piercings from which threads that are extremely soft to touch are dangling. This Radhika who delights in the dust of Vraja is attaining the position of having her hand taken in marriage by Krishna, due to being very favorable to his nature.”

This means that some ladies saw her as a lover of Krishna and some saw her as a suitable wife for Krishna.]

“Having attained maturity in youth, the glory of the beauty of Sri Radhika and the other *gopīs* spread everywhere, despite their parents trying as far as possible to prevent it. In their anxiety, the parents would think, ‘We do not know what nasty tricks that rascal Kamsa will be up to.’”

[**Translator’s Note:** Srila Rupa Goswami describes in his *Lalita-mādhava* (2.1.17) that the parents were worried that due to his lust, Kamsa might kidnap their daughters.]

“Thereafter, every day they would ponder within the depths of their minds, ‘It is better to immediately put them in wedlock. However, no one aside from Nandanandana is suitable to become their husband, for all others boys are much inferior.’

“Their feelings are described as follows:

*kanyā dhanyatamā ramām api jītam kurvanty amūr nandajāḥ
svasmād ūnadaśām ramā-ramaṇam apy āśādayan dṛśyate
tasmāt tulyatayā sa eva varatām arhaty amūṣām tadapy
āstām dhāma-suhṛt-priyātma-tanaya-prāṇā hi nas tat kṛte*

“These most fortunate girls seem to conquer even Rama Devi (Lakshmi). In the same way, the son of Nanda seems to diminish the husband of Rama Devi (Lord Narayan). Because of such similarity between these girls and Krishna, he is certainly fit to attain the position of a husband. What more should we say? [Krishna is so attractive that] all our homes, friends, dear relatives, and our very lives are all meant for him.”

[**Translator’s Note:** Meter is *vikṛḍita-śārdūla*.]

“Among them, some opined that Krishna has not had his sacred thread ceremony and thus it is not possible to conduct a marriage. Still, making a verbal promise about the marriage would not be inappropriate.

“Garga Muni, the omniscient sage, perfectly understood the intentions of the residents of Vraja. Thus, in order to undo the decisions taken by them, he calmed his mind in the same way that Sri Vasudev did and began thinking as follows:

“This pastime of Krishna is certainly unfathomable for me. However, since we [who are here at the same time as Krishna] are all a part of his pastimes and equipped with his *līlā-śakti*, the energy which carries out pastimes, there will be no harm or problem if I speak against the will of the *vraja-vāsīs*, just like Sri Narada did not incur any negative reaction on instructing Kamsa to kill the sons of Devaki. Thus, I should say something so that there will be no negative reactions from the girls and at the same time their desire to have him as a husband can be fulfilled later at an appropriate time.”

[Translator’s Note: Garga Muni could not understand why the *vraja-vāsīs* wanted to marry off the girls, since they were better off as his paramours. Being omniscient, it was a difficult situation for him. In situations like these, when it becomes very difficult to understand the will of the Lord, it is better to look up to Vasudev as the ideal example. Vasudev went through immense



Unknown artist

Srimati Radharani

turmoil every time one of his children was killed by Kamsa, yet he always recomposed his mind. Similarly, Garga Muni too recomposed his mind and concluded that it would be better to advise the residents of Vraja against the marriage of the *gopīs* to Krishna.

However, he was constantly worried that he might interfere with the will of the Lord. Still, he thought that since everyone connected to Krishna is a part of his eternal pastimes, there would be no harm if he goes and advises the *vraja-vāsīs* against their decision. He thought that Narada Muni had previously gone to Kamsa and advised him to kill all the sons of Devaki and Vasudev, and yet there was no negative reaction incurred by him. Similarly, Garga Muni thought that he should go and now speak up against the marriages, for if it is all a *līlā* of the Lord then his going and advising the *vraja-vāsīs* against the marriage of the *gopīs* and Krishna will be counted as a part of that *līlā*. He also thought that eventually the desire of the *gopīs* to have Krishna as their husband will be fulfilled later when Krishna comes back to Vrindavan and the grand marriage between the *gopīs* and Krishna is arranged as described at the end of the *Gopāla-campū*. Thus, if it has to happen, it will happen someday, sooner or later.] ॐ

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūh*.
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Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

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Highlights

• TRUE ECONOMIC ADVANCEMENT

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• SWEET DEALINGS AND STRONG PREACHING

SRI SRIMAD GOUR GOVINDA SWAMI MAHARAJA

• THE FIRST ATTRACTION — PART 4

FROM SRILA JIVA GOSWAMI'S GOPĀLA-PŪRVA-CAMPŪḤ, 15TH PŪRAṆA.

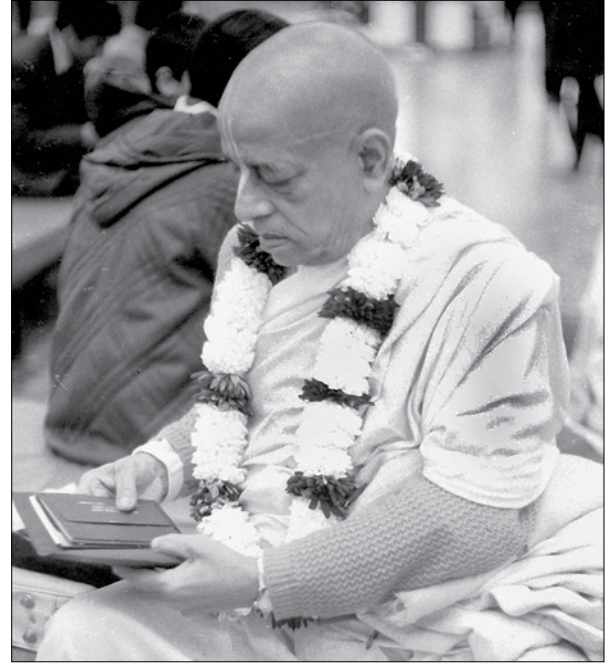


TRUE ECONOMIC ADVANCEMENT

**His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada**

My idea of developing New Vrindavan is to create an atmosphere of spiritual life where people in bona fide order of social division, namely *brahmacārīs*, *grhasthas*, *vānaprasthas* and *sannyāsīs*, will live there independently, completely depending on agricultural produce and milk from the cows. Life there should be simplified — without being hampered by laboring day and night for economic development without any spiritual understanding. The New Vrindavan idea is that persons who live there will accept the bare necessities of life to maintain the body and soul together, and the major part of time should be engaged in development of Krishna consciousness. The whole Vedic principle is to develop Krishna consciousness without creating much botheration for the program of sense gratification. (Letter to Hayagriva, 17 August 1968.)

If a certain fraction of people are supposed to be very materially happy at the cost of others, that is not material advancement. If it were so then why are there so many persons confused and frustrated? So actually there is no material advancement here. I am seeing practically that an intelligent and qualified boy here has to work hard twelve hours simply for his subsistence. I think there are many instances like that. So this is not material advancement. You can call it “capitalist advancement”, and the reaction for such “advancement” is communism. The communist movement is suppressed in your country, but actually the reaction is this.



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

So the Western type of civilization, industrialism and capitalism, is not material advancement. It is material exploitation. When one gets the bare necessities of life — a peaceful home, sumptuous eating, necessary sex life, and a feeling of security — then it is called material advancement. In the absence of such four preliminary necessities of life it is not at all material advancement. Just try to understand! According to Vedic civilization, a man is supposed to be rich when he has got sufficient grains and cows. Here we have neither sufficient grains nor cows, but you have got sufficient quantity of papers only,

falsely thinking that it is money. When there is some catastrophe, this bunch of paper will supply neither milk nor grain. It will be seen as paper only, and the man will starve. (Letter to Rupanuga, 14 March 1969.)

If a person, a community, or a nation, in the top position of material enjoyment, still does not find any peace, they search after something better. That is the position of the Western countries. But they have no information of what is that “better”. Therefore, especially those of the younger generation are turning out to be confused and frustrated and are generally known as hippies. Because the actual solace and remedy is here in this Krishna consciousness movement, the younger generation is finding it very nice, and gradually they are being attracted. Some of them experience that before coming to this movement they did not know what spiritual life actually is. So there is a great potential to spread this movement all over the world. The Indian government has a Department for Cultural Affairs. If they would have taken this cultural movement as the background of Vedic civilization then the whole world would have been happy and India’s glories would have been magnified many thousands of times, rather than by simply imitating Western technology which is on the verge of failure. (Letter to Nevatiji, 16 July 1970.) ❧

SWEET DEALINGS AND STRONG PREACHING

Sri Srimad Gour Govinda Swami Maharaja

Mahaprabhu has practically taught us. He is the Supreme Personality of Godhead. *mattah parataram nānyat* — No one is superior to him. All are subordinate (*Bhagavad-gītā* 7.7). Yet, how did he act? Sarvabhauma Bhattacharya was a professor, a teacher of Vedanta. He said, “Oh Sri Krishna Chaitanya, you have taken *sannyāsa* at a young age. *Sannyāsa* is very difficult in *Kali-yuga*. How can you maintain it? A *sannyāsi*’s dharma is to hear *vedānta*, but you are chanting ‘Hare Krishna’ and dancing! You should hear Vedanta from me.” He had so much pride because he was thinking, “I am the great professor of Vedanta.” He wanted to teach Vedanta to he from whom Vedanta has emanated from his breathing.

Mahaprabhu said, “Yes, yes. I am an ignorant fool. I don’t know anything. I must hear from you.” He was so humble! He heard from Sarvabhauma for seven continuous days without saying anything. Finally,

Sarvabhauma asked, “Sri Krishna Chaitanya, did you understand what I said? You are not asking any questions.”

Only then, when he was asked, did Mahaprabhu open his mouth. He said, “I understand the *sūtras* very well, but your explanation is very difficult to understand.” Common people cannot understand the *sūtras*, therefore an explanation is required. But Mahaprabhu said, “Your explanation is very difficult to understand.” This is because Sarvabhauma was not presenting the correct explanation. His words were all imaginative. He was presenting Shankaracharya’s commentary, the *Śārīraka-bhāṣya*.

Then in a nice, pleasing way, Mahaprabhu defeated him. Mahaprabhu is a practical teacher. He has taught us through his dealings. *prīti pūrṇa vyavahāra yukti pūrṇa kathā* — his dealings are very sweet, but when he speaks it is like a bullet. No one can defeat him because he speaks the truth. Mahaprabhu behaves very humbly and sweet, not harsh and strong. ❧

— *Vaiṣṇava Institutions and the Sweet Dealings of Sri Chaitanya Mahaprabhu*. Gopal Jiu Publications.

THE FIRST ATTRACTION – PART 4

**From Srīla Jīva Goswāmī’s
Gopāla-pūrva-campu, 15th pūraṇa**

[After the girls in Vraja grew up to a marriageable age, their parents were in constant anxiety and wished to marry them to Krishna. Garga Muni came to know about it and decided to visit Vraja to dissuade them from trying to arrange the marriages.]

Thinking in this way, Garga Muni without delay arrived in Sri Vraja and went to see Purnamasi in her leaf-hut where she was meditating. Telling her everything, he requested her again, “This has to be done by me, but you too should act in such a way that the husbands for these girls are arranged only in a formal social way and not in terms of day-to-day affairs.”

Thus speaking to Purnamasi and carrying out talks with Vrajaraj Nanda Maharaja, Garga Muni started walking around in the village. On seeing his unexpected arrival, the *vraja-vāsīs* felt relief from the depression within their minds. Eager to fulfill their desire, they properly worshiped Garga Muni by offering obeisances, etc. and asked him if he was doing well. Thereafter they secretly revealed their doubts regarding the marriage of their daughters and asked for his advice as to what they should do.”

Garga Muni replied, “I already know everything about this exceptional situation, and I would say that although all of you want to arrange for your daughters

to marry Krishna, there is another great doubt rolling around in my mind like a spinning nail. Very soon all of the *vraja-vāsīs* will experience separation from Krishna for a long period of time. If these girls who are born from you are married to the great son of Vrajaraj Nanda, then what will be their condition at that time? Moreover, when these girls attain further maturity in their youth, then due to a natural attraction for their husband (Krishna) and due to not having had association for a long time, it will become extremely difficult to make them forget him. All this will be a very difficult affair. Therefore give these marriageable girls to men other than Kamsa and other than Krishna, the decoration of Nanda Maharaja's family."

Having instructed them in this way, Garga Muni, the priest of the Yadu dynasty, departed. This group of *gopas* started thinking anxiously about eligible boys other than Krishna for these girls whom they always protected so dearly. No matter how hard they tried to think of other boys, their attachment to the thought of having Krishna as the groom did not fade away.

The respected couple of Vraja, Nanda and Yashoda, were extremely eager to arrange the marriage of their son with these girls, especially because they knew of the delightful, charming qualities of Sri Radhika. However, Garga Muni had already declined the proposal and thus, both of them halted their efforts.

However, this did not stop the constant affliction of their minds. The brothers of Nanda Maharaja were also supposed to follow the same instruction [as given to Nanda Maharaja], but considering that the marriage of these girls to their sons would be a great injustice they became disinterested in accepting these girls as brides for their sons. What more is there to say? All of them seemed to have only one desire — "Let Krishna be the groom for all these girls."

This desire is justified because:

*yogyena yogyasya tu nitya-saṅgamah
kasmai na roceta bhṛśaṁsa-cetase
ratnena hemnaḥ śarad āsaro 'mbhasaḥ
sitākhyā-pakṣeṇa yathā sudhā-ruceḥ*

"Who is that person who won't like the eternal combination of one suitable object with another? Just as the combination of precious jewels and gold; of the winter season with clear lakes; or the combination of the brilliant moonshine with the period of the waxing moon (*śukla-pakṣa*) is dear to everyone [similarly the combination of the girls with Krishna was dear to one and all]."

[Translator's Note: The meter used is *upajāti*.]



Unknown artist.

Not only did the girls have the desire of obtaining Krishna as their husband, but their fathers also desired the same. Their hearts were shattered by the words of Garga Muni. These words appeared to be like people who had associated with malicious ear-whisperers who bring bad news. This is because the affection for Krishna possessed by the fathers of the other young boys of Vraja was such that it had overridden their affection towards their own sons. Only Krishna appeared to them like the blissful celebration of a *yajña*.

Even though they knew the secrets told by Garga Muni, they wanted to decide the fate of their daughters, and thus they went to Vrajaraj Nanda Maharaja and individually requested him to accept their girls as his daughters in law. They told him that their girls were born in reputed families and were glorious. Only if offered to Krishna would proper justice be done to them. They said to Nanda Maharaja, "If you personally take up responsibility for carrying out this task, then such a decision will be supported by us too."

Hearing their words, Sri Vrajaraj took a deep, anxious breath and the color of his body faded a bit in disappointment. He told them, "We do not plan to have

Unknown artist



these relationships for our son. However, please do not have any doubt that these girls of yours are as dear to us as our own, and it is necessary to get them married. Therefore we will help you all in any way possible.”

On hearing the words of Nanda Maharaja, the joy of the other *vraja-vāsīs* suddenly came to an end. They took his permission and, with a heavy heart, started looking elsewhere for suitable matches for their girls. The girls themselves were so young and innocent that they could not even comprehend the fact that their marriage arrangements were being discussed.

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c/o Sri Krishna Balarama Mandir
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Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

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[**Translator’s Note:** Seeing all this, Vrindadevi gets disturbed and decides to go meet Purnamasi. This incident will be described now.]

Vrinda Devi, came from the deep forests of Vrindavan to meet Purnamasi. Purnamasi is indeed the direct personification of *yoga-māyā* in Vrindavan who takes on the role of an austere saint. Vrindadevi appeared to be engrossed in some deep thought while she came to meet Purnamasi.

[**Translator’s Note:** Now, some glories of Vrinda Devi will be spoken by the two brothers.]

It is not possible to determine if Vrinda Devi is a human who acts as a special goddess or whether she is a goddess who acts as an ordinary human. However, it is clear that she always has the mood of favorably maintaining the Vrindavan forest, of executing the pastimes of Krishna, and she possesses superlative love for Radhika and her friends. Thus, her actual name is “Vrindarika”, but the people in general call her by the short name “Vrinda”.

Hearing about everyone’s inauspicious condition, Vrinda Devi came to meet Purnamasi. Purnamasi was chanting *japa*. Seeing Vrinda at her door paying obeisances, she got up, embraced her, and bestowed many blessings on her. Thereafter she asked with a clear mind, “Please speak! What brings you here at an unexpected time?”

Vrinda: O Bhagavati Purnamasi! A major calamity has occurred. How do you maintain such composure?

Purnamasi: What event or place is the cause of your distress?

Vrinda: Alas! Those who are the eternal lovers of Krishna [and are supposed to be married to him] now appear to be bound in relationships to other people.

Purnamasi: When the marriage has not yet occurred, why do you foresee such events?

Vrinda: I am seeing it with my very own eyes. That’s why.

Purnamasi: That relationship with other men won’t happen, because I myself will create duplicate *māyā-gopīs* and prevent the entire affair. ☞

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūh*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.





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Highlights

• RESPONSIBLE DEVOTEE MARRIAGES

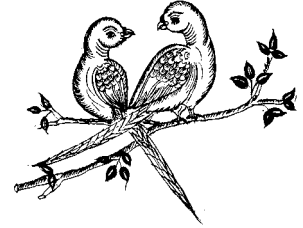
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• THE MOOD OF SRIDHAR SWAMI

Srila Bhaktisiddhanta Saraswati Thakura

• THE FIRST ATTRACTION — PART 5

From Srila Jiva Goswami's Gopāla-pūrva-campūḥ, 15th pūraṇa



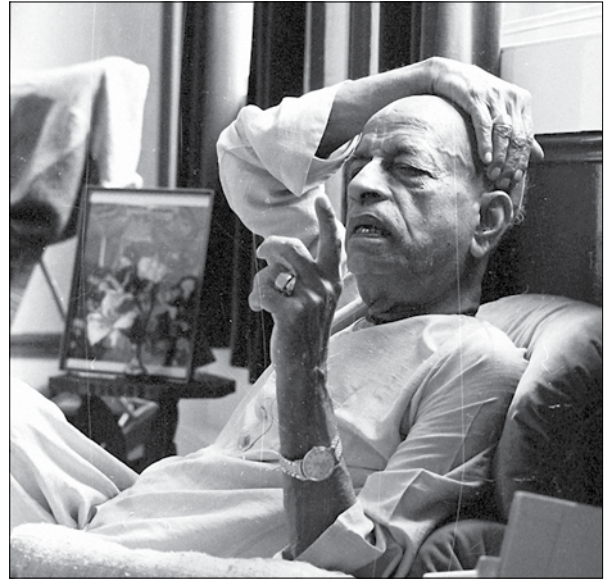
RESPONSIBLE DEVOTEE MARRIAGES

**His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada**

I am so glad to hear that you are now married. I pray to Krishna that you may live henceforward happily as a householder without thinking of separation from your wife. According to Vedic wisdom, a good wife is a great assistant for material and spiritual prosperity. Even if there is some deficiency you should try to correct it without thinking in the westernized way. I hope your wife may be taking interest in your chanting, *saṅkīrtana* and reading *Śrīmad Bhāgavatam*. As she has become your life's companion, it is your duty to induce her, peacefully, in the matter of spiritual advancement of life. (Letter to Janis Dambergs, 10 December 1966.)

I have already instructed you that he should get married. They should get a marriage certificate as soon as is possible. In the temple the ceremony should be observed by chanting Hare Krishna before the fire, offering the clarified butter with the word *svāhā* and the bride and groom should exchange their garlands before the deity of Lord Krishna and promise not to be separated in life. They should know it that bodily relations between the husband and wife is a secondary factor, whereas the primary factor is that both should help one another in the matter of advancement of Krishna consciousness. (Letter to Brahmananda, 4 August 1967.)

Marriage between husband and wife means that the husband must forever be responsible for the wife's well-being and protection in all cases. That does not mean that now there is agreement between us,



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

therefore I am responsible, but as soon as there is some disagreement then I immediately flee the scene and become so-called renounced. Whether your husband likes to take responsibility as your spiritual guide or not, that does not matter. He must do it. It is his duty because he has taken you as his wife. Therefore he must take full responsibility for you, the rest of his life. And you also must agree to serve him under all circumstances and assist him in every way so that he may make advancement in Krishna consciousness. By his making advancement in Krishna consciousness, automatically the wife will make advancement in the husband's footsteps;

but if you do not assist him and be very obedient to his welfare, then he may become disgusted and go away.

So there must be mutual responsibility by both parties, and now that you are married couple there is no question of your separation, but you must both strive very hard to serve Krishna together in harmony. What are these nonsense emotions that cause you to go this way and that way? The real thing is your duty. Now you are a married couple, and you know what your duty is, so the best thing is to perform your duty and always think of Krishna. Never mind some temporary inconvenience, we must remain steady in our duty to Krishna. (Letter to Sudevi Dasi, 15 September 1972.) ❧

THE MOOD OF SRIDHAR SWAMI

Srila Bhaktisiddhanta Saraswati Thakur

During the medieval age, Sridhar Swamipada, who was a member of the *viṣṇu-svāmī-sampradāya*, was found to be a worshiper of Nrsimhadeva and, from the external point of view, on the path of reverence. The worship of Krishna was also prominent in his heart.

In some opinions, Sridhar Swamipada was a *kevalādvaitī* (an impersonalist). Sri Vallabhacharya supports this opinion. By the association and strong flow of thought of the *vallabha-sampradāya* around Mathura, Vrindavan and other places of that time, the author of the *Dīpikā-dīpana* thought Sridhar Swamipada a *kevalādvaitī*. By impartially studying with subtle discrimination the conceptions of Sridhar Swami according to his own statements and the *Bhakta-māla* written by Nabha Das along with the opinions of other *sampradāyas*, one comes to the opposite conclusion. ❧

— *Vakṛtāvalī* (Garland of Divine Discourses) by Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumiapati Das. Produced and published by Isvara Das.

THE FIRST ATTRACTION – PART 5

*From Srila Jiva Goswami's
Gopāla-pūrva-campu, 15th pūraṇa*

[Garga Muni instructs the residents of Vraja to not marry their daughters to Krishna but to other men. Meanwhile, Vrinda Devi comes to know of this and, becoming worried that the *gopīs* will end up getting married to other men, rushes to Purnamasi to tell her the news. Purnamasi convinces her that everything will be fine, for she will create duplicate *māyā-gopīs* by her mystic powers and these shadow *gopīs* will marry the other men. Here, Vrinda continues speaking to Purnamasi.]

Vrinda: “Still the possibility that the *gopīs* will be touched by other men remains.”

[**Translator's Note:** Purnamasi will create duplicate *māyā-gopīs* out of her potency, but Vrinda Devi has doubts as to what will happen when the so-called husbands would want to enjoy a physical relation with the *gopīs*. Will the original *gopīs* remain untouched or is there a chance of them getting polluted by the association of these so-called husbands?]

Purnamasi: “That won't happen, because [my arrangement will be such that] even the sages [like Sukadeva Goswami] will sing as follows:

*nāsūyan khalu kṛṣṇāya mohitās tasya māyayā
manyamānāḥ sva-pārśva-sthān svān svān dārān vrajaukasah*

“The cowherd men, bewildered by Krishna's illusory potency, thought that their wives had remained home at their sides. Thus they did not harbor any jealous feelings toward him.” (Śrīmad Bhāgavatam 10.33.37)

[**Translator's Note:** Purnamasi assures that her arrangement will be perfect. The other *gopas* will never suspect that the *gopīs* have any sort of a loving affair with Krishna.

Srila Rupa Goswami describes this arrangement in *Ujjvala-nīlamanī* (3.32):

*māyā-kalita-tādṛk-stṛī śīlanenānusūyubhiḥ
na jātu vraja-devīnām patibhiḥ saha saṅgamah*

The *gopīs'* jealous husbands consorted not with their wives but with doubles manufactured by *yoga-māyā*. Thus these men never actually had any intimate contact with the divine ladies of Vraja.

At the time of enjoying the *rāsa* dance with Krishna, the original *gopīs* would go and dance with Krishna whereas the *māyā-gopīs* would stay behind lying on the bed with their so-called husbands. Thus, the cowherd men would never be able to touch the real *gopīs*. The so-called husbands would enjoy the *māyā-gopīs* while the original ones would be untouched. The children of the so-called husbands will be produced by contact with the *māyā-gopīs* and not the real ones.]

Purnamasi: “Thus, since these [original] *gopīs* will not give birth to any children of their own, Shukadev Goswami will say [in Śrīmad Bhāgavatam 10.26.9], *pāyayantyah śīsūn payah* — ‘The *gopīs* were feeding milk to the infants.’ He will not say that the *gopīs* were ‘breast-feeding their own children’ [for they are not really the children of the real *gopīs*]. In this way,

Unknown artist. Early Bengal School. 20th c.



at some places the pretense of being mothers to children will be demonstrated by him. This pretentious language will appear very funny to Krishna.”

[**Translator’s Note:** Whenever the *gopīs* want to go to the forest to enjoy *rāsa-līlā* with Krishna, and whenever the so-called husbands want to enjoy any sort of a relationship with the *gopīs*, the *māyā-gopīs* manifest and take the place of the original *gopīs*. At other times, though, the job of feeding the children, household chores, etc., are performed by the real *gopīs*. Sages like Shukadev Goswami will notice this and thus, while describing these pastimes, they will use language to indicate that these children were not really of the original divine *gopīs*. When Shukadev Goswami will describe like this, it will give a lot of pleasure to Krishna.]

Vrinda: “Alright, but if it is like that, then the marriage of the actual *gopīs* will be extremely difficult, because for this kind of behavior even the authors of the strict codes of religion cannot find a process of atonement. Why do you neglect this fact as you make this arrangement?”

[**Translator’s Note:** Vrinda worries again. She thinks that Paurṇamasi has just found a temporary solution and somehow for the time-being avoided the marriage of the *gopīs* with the other so-called husbands. However, a day will come when they will grow up and will have

to be married. Who will they be married to? Also, since they will be enjoyed by Krishna, they will become unfit for marriage. A girl who has enjoyed a paramour before her marriage cannot find any process of atonement in the strict codes of Vedic religion. Such a girl has illicitly enjoyed the company of another man who is not her husband. How can such a girl be married? There is no possibility. These *gopīs* will lose all piety in this world and in the next. Vrinda is worried about all this.]

Paurṇamasi: “O noble lady! That will never happen. Don’t worry. Now go happily to your place.”

[Madhukantha and Snigdhanakantha continue their narration:]

“Vrinda happily fell at the lotus feet of Paurṇamasi and cried tears of joy as she uttered praise. Paurṇamasi raised Vrinda from the ground, consoled her, and sent her back to the deep forest. Vrinda gave a sigh of relief and spent two or three nights in a carefree mood. However, on hearing the news that the *gopīs* had gotten married, her face lost its radiance again [out of dejection] and she came back to meet Paurṇamasi, standing still like a clay doll in front of her.”



Unknown artist

[**Translator's Note:** Vrinda again became depressed suspecting that maybe the real *gopīs* have been married off and the curtains will now close on their relationship with Krishna. She is still not convinced, and the entire news of the *gopīs*' marriage, which is the talk of the village, is causing her discomfort.]

Paurnameasi: "What event has occurred that you look so anxious in your heart?"

Vrinda: "I am unable to utter even a single syllable in this regard [due to my anxiety]. How can I narrate what has happened?"

Paurnameasi: "O lotus-eyed one! There is nothing for you to be doubtful about [especially regarding the marriage]."

Vrinda (smiling sarcastically): "Bhagavati! Please tell me how I cannot be harboring doubts in my mind?"

Paurnameasi: "Believe me! Even today, the marriage has not occurred."

Vrinda: "O learned lady! Everyone in the village is narrating the news of the marriage after seeing it with their very own eyes!"

Paurnameasi: "Where are the girls now?"

Vrinda: "It is being said that since the girls were very tender in age, their in-laws have kept them at their father's homes [and not taken them to their new homes]."

Paurnameasi (with loving anger): "So why do you disbelieve what I say and instead believe only in village gossip?"



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Unknown artist

Vrinda: "O Bhagavati! I would be happy if this gossip turns out to be false, but my mind is unable to understand this talk about the marriages."

Paurnameasi (laughing): "The villagers are not speaking anything false nor has the marriage occurred."

Vrinda: "I can't understand anything!"

Paurnameasi: "Obviously you haven't understood. This is because:

*tvayy api līlā-śaktyām
avasara-nāmnī bhaved vibhoḥ śaktiḥ
tvām api yā bhramayanti
tasminś tasmin pravartayati*

You are the *līlā-śakti*, pastime potency, of the Lord, and within you is the *avasara-śakti* (the potency of being affected at special occasions) which deludes you and causes you to become engaged in various activities related to that special occasion (even if that occasion is false)."

[**Translator's Note:** Meter is *udgīti*.]

Vrinda (in a timid voice): "If it is so (that the marriage has not occurred), then please explain to me the entire secret." ❧

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.



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From Srila Jiva Goswami's **Gopāla-pūrva-campūḥ**, 15th pūraṇa.



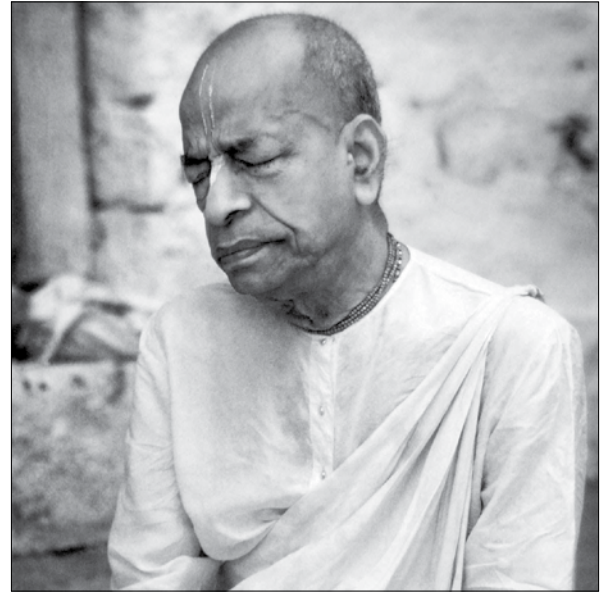
THE TEMPLE AT JAGANNATH PURI

**His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada**

In 1958 there was a special fair in Jagannath Puri. It was written in the almanac that on that particular day, if somebody takes bath in the sea and has an audience of Lord Jagannath, then he will be liberated. I was also there with some friends. You'll be surprised to know that for a few-hour visit, about six million people assembled from all parts of India. The government had to make a special arrangement for their taking bath in the sea and visiting the temple. (Speech to Indian Audience, 28 July 1968.)

In the Puri Jagannath temple, they offer *bhoga* of fifty-six types. Any time you go they can supply you *prasāda* for one thousand persons. It is all ready. India is being advertised as a poor country without food, but if you go to the Jagannath temple at any time, and ask the manager, "We have come, one thousand devotees. Please supply us *prasāda*." "Yes, ready." [laughter] So that is being done. This arrangement is there for the last two thousand years. The Jagannath temple has property, there is production, and there is good management.

That process of temple worship is not to be introduced newly in this age. It is not possible. Therefore *Śrīmad Bhāgavatam* (12.3.52) says, *kṛte yad dhyāyato viṣṇum tretāyāṁ yajato makhaiḥ dvāpare paricaryāyām kalau, kalau* means in this age, *tad dhari-kīrtanāt*. Simply by chanting, you get the result of sacrifice, you get the result of meditation, you get the result of temple worship. Here



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

we are, of course, attempting to worship Jagannath with our teeny efforts, but if you go to the real Jagannath temple in Puri, you'll see the fifty-six offerings. (Lecture on *Bhagavad-gītā* 3.1-5, Los Angeles, 20 December 1968.)

THE WISE SCAVENGER

Sri Srimad Gour Govinda Swami Maharaja

There is a story. Once there was an extremely opulent king who was also very charitable. Once he asked all of his officers, subordinates, ministers, commanders, and the other servants working under him, from the lowest to greatest officers, "You may ask whatever you want from me. I'll give you." Those ministers,

commanders and other officers asked for many things. Some asked for a good wife, some asked for much wealth. They asked for good homes and so many things.

That king also had a scavenger in his realm. A scavenger is the lowest person. The king asked him, “What do you want?”

The scavenger said, “O Lord! O King! I do not want anything. I only want that your feet should touch my poor humble cottage. Please visit my cottage and stay for a day. I don’t want anything else from you.”

The scavenger was a most intelligent person, because he never asked for any wealth or any promotion as the others wanted. He only wanted that the king would come to his humble cottage. He just prayed for this. Then the king granted, “All right. On this certain day we’ll go.”

Now if the king goes, he will not go alone. The king will go with all his paraphernalia, ministers, commanders — everything — with pomp and ceremony. There will be a grand procession. Because the king is coming to stay there, royal palaces should be built in that place. Otherwise, how will the king stay there? So everything was built there for the king to come. It was made just like the king’s palace.

The scavenger was intelligent.

*na dhanāṁ na janāṁ na sundarīṁ kavitaṁ vā jagad-īśa kāmāye
mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi*

This is an intelligent prayer: “O Lord! I don’t want anything. I only want to serve your lotus feet.” (Caitanya-caritāmṛta, antya 20.29) Krishna’s lotus feet should arrive here in this temple. It is Krishna’s place. lakṣmī-sahasra-śata-sambhrama-sevyamānam — Innumerable Lakshmis will come to serve Krishna (Brahma-saṁhitā 5.29). Krishna is pūrṇa-brahma. He is completely full of all opulence. So why will there be any deficiency? If someone gets Krishna there will be no deficiency at all. That is intelligence. 🙏

— Darshan on 24 November 1989.

THE FIRST ATTRACTION – PART 6

*From Srila Jīva Goswami’s
Gopāla-pūrva-campu, 15th pūraṇa*

Vrinda was worried that the so-called husbands might end up having a relationship with the gopīs and that would be the end of their relationship with Krishna. Paurṇamasi consoles her and tells her how that won’t be possible. Paurṇamasi assures her that she will create māyā-gopīs out of her potency and the so-called husbands will never be able to touch

the real gopīs. Although Vrinda is temporarily consoled, she becomes agitated again after a few days when she hears news of the marriage of the gopīs to the other cowherd men. She rushes to Paurṇamasi again for an explanation. Paurṇamasi tells her that she was deluded by the Lord’s energy and the marriage has not actually occurred. Vrinda requests her to explain the entire secret behind the līlā.

Vrinda (in a timid voice): If it is so (that the marriage has not occurred), then please explain to me the entire secret.

Paurṇamasi (laughing momentarily and whispering in a low voice): I created the great illusion of a marriage for everyone simultaneously. They experienced it in the same way that one experiences a dream while sleeping, even though they were awake.

Vrinda (heaving a sigh of relief after believing her): Even if it is an illusion, the designation of the gopīs as the wives of these so-called husbands is not suitable.

[**Translator’s Note:** Vrinda says that even though it is an illusion, it is now a fact recorded in history that the gopīs got married to other men. Now everyone in history will remember how the gopīs’ love affair with Krishna ended in such an unfortunate way.]

Paurṇamasi: That too will not happen, because even in the future all the sages will repeatedly sing in a favorable way [by calling them Krishna’s wives]. For example, the sage Durvasa in the Gopāla-tāpanī-upaniṣad (Uttara, 20) will say, *sa vo hi svāmī bhavati* — “That Krishna is certainly your husband!”

[**Translator’s Note:** Paurṇamasi now describes all the scriptures which in the future will describe Krishna as the husband of the gopīs.]

Paurṇamasi (continues): During the rāsa-līlā descriptions, Sri Sukadev Goswami will also address them as, *kṛṣṇa-vadhvaḥ* — “[The gopīs] were the wives of Krishna.” (Śrīmad Bhāgavatam 10.33.7) Krishna will also say to Uddhava, *ballavyo me mad-ātmikāḥ*. And, *gaṁhodhava vrajaḥ saumya pitror nau prītim āvaha* — “These gopīs are my very soul. O Uddhava! Go to Vraja and also offer our love to our parents.” (Śrīmad Bhāgavatam 10.46.3 and 10.46.6.)

[**Translator’s Note:** Srila Jīva Goswami quotes two statements. The first one specifies that Krishna considers the gopīs his very own soul. The second one specifies clearly that Krishna considers Nanda and Yashoda as his parents.]



Painting by B. G. Sharma

Purnamasi: Here, Krishna's addressing the *gopīs* as 'ballavyah' is with the same feeling of belongingness in which a *brāhmaṇa* would usually say, "This is my *brāhmaṇī* wife."

Also, *mām eva dayitam preṣṭham ātmānam manasā gatāḥ* — "These *gopīs*, considering me as their dear husband, attained me in their minds." (*Śrīmad Bhāgavatam* 10.46.4.)

This half-verse clearly indicates that although the *gopīs* sometimes externally consider Krishna as their paramour, in the core of their hearts they always consider him as their husband.

Also, *api bata madhu-puryām ārya-putro 'dhunāste* — "O bee! Aryaputra indeed stays in Mathura." (*Śrīmad Bhāgavatam* 10.47.21.)

[**Translator's Note:** The term *ārya-putra* is used only for one's husband.]

Also, the sages who will write the various *tantras* and *āgama* literatures will also use the term '*gopī-jana-vallabha*' in the secret mantras described in their literature. The term '*vallabha*' means 'husband'. In this way, they too describe Krishna as the husband of the *gopīs*.

[**Translator's Note:** Here, Purnamasi is talking about the eighteen-syllabled mantra — *klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā*.]

Thus, by the order of use of the three terms '*gopī - jana - vallabha*', the first term expresses the

pūrva-pakṣa and the successive terms express the *uttara-pakṣa* (the conclusion).

[**Translator's Note:** In every Vedic literature dealing with polemics, the sequence of dialogue is arranged such that the *pūrva-pakṣa* (prima-facie view) is placed first and then the *uttara-pakṣa* (the counter-view) is placed after it. Usually the final argument establishes the *siddhānta* (conclusion). Here in the term *gopī-jana-vallabha*, the first term '*gopī*' is compared to the *pūrva-pakṣa*, the term '*jana*' is compared to the *uttara-pakṣa*, and the final conclusion is given by the term '*vallabha*' (husband). Thus, the final verdict of the *tantras* describing Krishna as *gopī-jana-vallabha* is that he is the husband of the *gopīs*.

It seems as if the first term '*gopī*' places the question — "What is Krishna's relationship with a *gopī*?" The second term '*gopī-jana*' (group of *gopīs*) further adds to the question by asking — 'What is Krishna's relationship with the entire group of *gopīs*? The final term '*vallabha*' shines brilliantly as the *siddhānta*, or the conclusion. Krishna's relationship with all of them is that he is their eternal husband.]

The *Gautamīya-tantra* also says:

*gopīti prakṛtiṁ vidyāj janas tattva-samūhakaḥ
anayor āśrayo vyāptyā kāraṇatvena ceśvaraḥ*

*sāndrānandaṁ param jyotir vallabhatvena kathyate
athavā gopī prakṛtir janas tad-amīṣa-maṇḍalam*

anayor vallabhah proktaḥ svāmī kṛṣṇākhyā īśvaraḥ
kārya-kāraṇayor īśaḥ śrutibhis tena gīyate

aneka-janma-siddhānām gopīnām patir eva vā
nanda-nandana ity uktas trailokyānanda-vardhanah

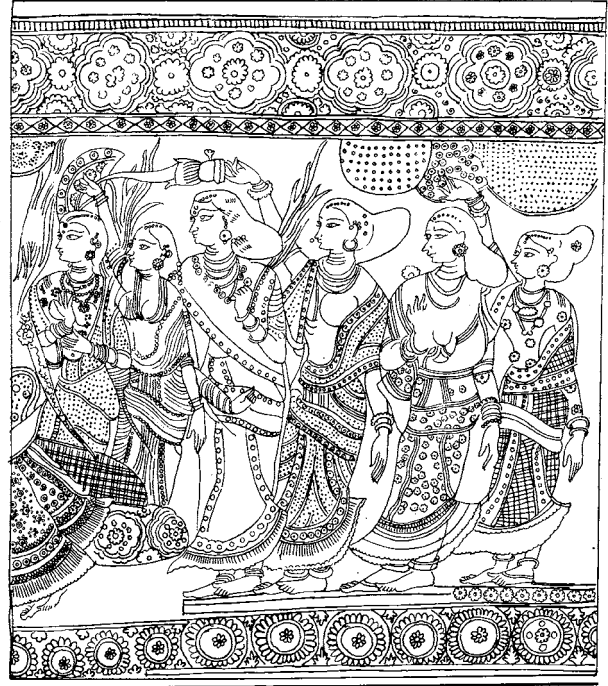
[**Translator's Note:** This verse from the *tantras* explains two different meanings of the term *gopī-jana-vallabha*, and it is translated as follows:]

The term “*gopī*” denotes the material cause of creation (*pradhāna*). The term “*jana*” denotes its transformation into various groups [of separated energies]. Due to the Lord being the refuge of the material cause as well as the effect (groups of separated energies), he is known as *īśvara* (the Supreme Lord). The term “*vallabha*” means the supreme effulgence, full of condensed happiness.

Alternatively, the term “*gopī*” denotes the personal energy of the Lord (cause) and the term “*jana*” indicates the group of its six aspects (effect). The Lord of both of these is known as Krishna.

Thus, according to the Vedic literature, he is glorified as *īśvara* (the Supreme Lord) because of the principle of cause and effect. The *gopīs* are perfected associates [of Krishna] since many lives and the Lord is known as the husband of these *gopīs*. Since he increases the joy of the three worlds he is known as Nanda-nandana.

[**Translator's Note:** These two meanings have been given according to the explanation given by Srila Jiva Goswami in this section of the *Gopāla-*



campū. Srila Jiva Goswami now explains in further detail these two meanings.]

In the first definition above, the term *prakṛti* means *pradhāna* (the material cause of creation) and *jana* indicates its transformation into *mahat-tattva*. In the second definition, *prakṛti* means *svarūpa-śakti* (personal energy) and the term *jana* indicates the six aspects of the personal energy of the Lord, which are as follows:

*jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ*

The term *bhagavān* cannot be used to indicate anyone who does not possess unlimited knowledge, energy, strength, opulence, potency and effulgence without any trace of contemptible matter. (*Viṣṇu Purāṇa* 6.5.79)

By using the term *aneka-janma-siddhānām* (perfected associates for many lives) the eternal association of the *gopīs* and Krishna is demonstrated, just as the Lord said to Arjuna in the *Bhagavad-gītā*, *bahūni me vyatītāni janmāni tava cārjuna* — “Many lives both you and I have passed, O Arjuna!” (*Bhagavad-gītā* 4.5.)

The term ‘*patir eva*’ indicates that the descriptions of Krishna as the so-called paramour of the *gopīs* is an illusion created for this world. In reality, he is their eternal husband. The same understanding is provided by the term ‘*vā*’.

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūh*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.

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